

Recipient of B.C. Family Achievement Award

"First you love the child," says mother of seven

by Keith Knight
Editor

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You expect to find something special when you meet a mother who has just received a "family achievement award" from the provincial government. Celia DeVries would deny that there is anything extraordinary about the fact that three of her seven children are adopted and two others are fostered.

She would say that there is nothing unusual about her work with autistic, blind and retarded children or with the fact that, in addition to it all, she has graduated from community college courses in child care.

Mrs. DeVries is a 47-year-old mother living in Burnaby, B.C. who recently received the "1979 British Columbia Year of the Child Family Achievement Award." She was given the award by Human Resources Minister Grace McCarthy over a cup of tea during a backyard ceremony on April 24.

She is a member of the Christian Reformed Church in Burnaby, a Vancouver suburb, and she developed her interest in the extended family quite early in her marriage.

"During the first three years of our marriage the Lord blessed us with the arrival of two little boys, Ronald and Irwin. When they were very small we requested from Children's Aid the privilege of caring for a child that needed a home," says Mrs. DeVries.

"We felt that we had to share our happiness with some child." At that time, however, the Children's Aid said that they were quite young to be considering fostering or adoption and advised them to wait.

While her husband Frank studied in Grand Rapids, Michigan she was employed in Mary Freebed Hospital, a hospital for rehabilitant children. "During that time I was faced with much suffering and I used to ask the Lord to show me how I could be of help

to these suffering children," Mrs. DeVries said. "He sure did hear that prayer!" The family began to grow in size when they returned to Canada. Frank became involved in Christian education and is currently principal of the Christian school in Vancouver. The two young boys were, by now, both in school and "I felt like doing something useful," says Mrs. DeVries. She remembered her prayers from Grand Rapids. "That is how the Lord led me into fostering."

Their first foster baby was Michael, a heart patient, who was part of the family for two years. While he was there the DeVries's adopted 7-month-old Julie-Ann and 3-month-old Margaret.

They moved to Houston, B.C. in 1967. That same year they lost their oldest son, Ronald. In 1968 Hazel lived with them for a while but soon moved to a group home in Vancouver.

The move to Burnaby came nine years ago. By this time Julie-Ann started grade 1 and Margaret was in nursery school. "Again I had extra time on hand," she says, "so I discussed it with Frank and we decided to open our home to another foster child and little David came to live with us for a year."

After David left Mrs. DeVries was asked to visit a little blind Indian boy who had been in the hospital for 15 months and had given up on socializing. He was a battered child and needed much love and affection. "This is how Pat came to live with us. The fact that he was severely retarded opened up a whole new aspect of children and their handicaps. For two years much work was done with Pat and he, too, started school ... for the handicapped."

Her attention turned to another baby who needed a home and some compassion. His name was Donnie and he is now 7 years old and attending Vancouver Christian School.

Peter David was born into the family five years ago, "a lovely addition to our busy family."

Michael arrived on the scene in 1976. Originally the DeVries's meant to give Mike about three months so that he could develop somewhat and then to place him into a home. But Mike is part of the family. He is totally blind, severely retarded, autistic, not vocal, not toilet trained, but tremendously loved.

Her work with handicapped children sparked her interest in children with severe problems so she enrolled in a community college course in child care at Douglas College in New Westminster. It was a two-year program of study involving one or two evenings a week, mostly after the little kids were already in bed.

The family has become very close because of it all. Peter, 5, helps dress Pat, and ties the laces of his runners. Julie-Ann takes Mike swimming once a week and does not mind that her friends see her with a severely handicapped child.

"Donnie mostly helps carry the stuff to the bus for the retarded boys. Margaret plays records for them and teaches Pat new songs. Pat sings in church and raises his hands to praise the Lord. And Frank? He is the father of it all."

Irwin lives in Toronto now. He relates that his mother's work with children was "both motherly and professional". She gave the children the complete love and emotional support that only a parent can supply in a committed, all-embracing way.

As an experienced child-raiser, Mrs. DeVries worked extensively with doctors, social workers, therapists, CNIB specialists and psychologists for the all-round development of each of the emotionally/physically handicapped children.

"First you love the child", she would say. "Then you have something to build on."

Irwin said there was seldom difficulty with competition between the children for parental attention. "Even the youngest seemed to accept any

new face that might suddenly appear in the family. The more helpless the child, the more everyone seemed to care — after the initial strangeness wore off.

"Mother, more than anyone else, would come alive to the child's needs. The more children there were, the more of her there was. Every kid was equally special to her, and therefore the rest of us as well," said Irwin.

"Invariably even the most morose face, twisted with retardation or frightening in its blindness, would succumb to the love and attention given by the whole family. Sooner or later the kids would begin — first with a trickle, then with a flood — to open outward and in their own way offer the first olive branch of trust. The person really responsible for this was my mother."

While the children praise Mom, she praises her Lord for answering her prayers so many years ago and for giving her "something to do" with her life.

About the award, she was nominated by the social worker from Children's Aid. She was outside painting the house (!) when the phone call came that she had been selected. "I looked at my paint brush and hands, called Frank, and consented in coming down to receive the award," she said. She added that it gave her the opportunity to speak about several things "which are close to my heart" to the minister of human resources.

Irwin was pleased when he heard about the award. "When I heard that she had won a significant award, I felt something one doesn't ordinarily feel for his mother; I felt impressed. The recognition given her helped me to see her more as a person in her own right than I ever had before.

"Above all, I could thank the Lord that faithful practice of His love could work such magnificent results among these children — and especially that others could witness His healing power."



From left to right are Mrs. Eileen Wallace, the social worker who nominated Mrs. DeVries; Mrs. Celia DeVries; Mr. Frank DeVries, principal of Vancouver Christian School and music writer; and Mrs. Grace McCarthy, provincial minister of human resources.

Viewpoint

In a time of change there is nothing new

Three members of the church were placed under censure for selling liquor. A woman left her husband and was placed under censure. Lodge membership is incompatible with membership in the church.

Those three items formed part of the Acts of Synod of the Christian Reformed Church 100 years ago. That's right. In 1879 the church was very much concerned about the sale and use of liquor and their availability in saloons. Perhaps it wouldn't hurt to apply some of those Prohibition morals to our liver-saturated lives today.

Separation and divorce was as much a concern of the church a century ago as it is today and lodge membership still troubles some churches today. In fact, both marriage and lodges appear on the Agenda for Synod as it meets right now!

The Preacher sure was right when he wrote in Ecclesiastes that there is nothing new under the sun. History repeats itself, the Preacher says.

The various churches within the Reformed family of denominations struggle with the same issues year after year, decade after decade, century after century. We may witness different settings for the issues but they are basically the same.

The church has had Johanna Veenstra and Marchiene Rienstra (see June 8 editorial). The church looked at women's suffrage in 1914 and in 1978. She looked at the role of the evangelist in 1914 and ordained him in 1978.

Church discipline is as old as the church. That pastoral concern for the church member will always be with us.

In the Synod of 1879 the church spoke favorably about capital punishment. A century later the church is

talking about it again. There is nothing new under the sun.

In 1938, on the eve of the Second World War, the church came out with a study report on war. After Viet Nam, the church again came out with such a report.

One hundred years ago the church saw the need for Christian schools and also saw the importance of instructing the teachers for those schools. Out of those discussions came a network of Christian schools across North America as well as the formation of Calvin College and Seminary.

A host of marital problems made the floor of Synod during the past century. Almost every year there was some sort of report, recommendation or overture on marriage, mixed marriage, divorce or re-marriage. Marriages have been under constant threat of breaking up and the church has had its struggles with that.

As the 1979 Synod comes to a conclusion in Grand Rapids and as classes and synods of other Reformed denominations meet this summer, it is good to look at the church in her historical context. The church deals with nothing new. "What has been, will be; and what will be said, has been said before."

The Lord preserves His church. Our history reflects that. Despite human shortcomings, despite error in judgment, the Church of Christ will survive.

Questions which we raise today have been asked by our forefathers and will also be asked by our grandchildren. But Christ is always there, from generation to generation.

Keith Knight

by Keith Knight

Millions come, thousands leave

A global survey of Christianity and world evangelization has revealed startling and conflicting trends around the world. The report, nearing completion, is being produced at a large computerized research data base operated by the Centre for the Study of World Evangelization, located in Nairobi, Kenya.

The survey indicates large losses in the western world, reports Dr. David Barrett, director of the centre.

In the past 12 months, for instance, about 1,815,000 adult professing Christians in Europe abandoned the faith to become agnostics, atheists, or adherents of non-Christian religions or cults.

North America also registered a decline of 950,000. All these are net figures, Barrett points out, and they indicate total defections minus total additions (conversions to Christianity).

During the same period, churches in the Third World have experienced phenomenal gains. In Africa, the survey reveals a net gain of 6,052,800 new Christians in the past year — or 16,600 new believers each day.

South Asia is another bright spot for the Christian faith. Churches and parachurch agencies of all Christian traditions evangelized just over 34 million previously unevangelized persons during the past year. The rate is increasing significantly each year.

The total global picture indicates that net losses and gains nearly offset each other. Projections indicate that the decade of the 1980s is likely to see

NewsViews

more people won to the Christian faith than in all previous history and more practicing Christians defecting from organized Christianity than in any previous era. The computerized survey is based on exhaustive analysis of statistics from the world's 223 countries, its 6,270 ethnolinguistic groups, its 50 major religions, and more than 9,000 Christian denominations.

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Conversion — Part 2 of 5

by Rev. Johan D. Tangelder

DATELINE: The World

Conversion is man's response to the Good News of salvation in Jesus Christ. Conversion is an important word in the Good News' vocabulary. But, sad to say, this word is often misunderstood. Many regard the word with distaste. They think of unbridled religious enthusiasm and anti-intellectualism. In some circles, conversion is considered as necessary only for the down and outers, the drunks and drug addicts, but not for respectable and law-abiding citizens.

Some feel that missions, church planting, extending the Kingdom are all expressions of old-fashioned religious imperialism and a patronizing sense of superiority. But the call to conversion is neither compelling the lost to come into the Kingdom through high pressure techniques nor an expression of spiritual superiority. The Dutch missiologist J.C. Hoekendyk insisted upon the opposite qualities: "To evangelise is to sow and wait in respectful humility and in expectant hope: in humility because the seed we sow has to die, in hope because we expect that God will quicken this seed and give it its proper body."

Another reason for disliking the word conversion is the modern spirit of relativism. Relativism breeds universalism and syncretism. Universalism teaches that no man will ever perish.

All will be saved. I have been told that, as long as you are sincere in your religion, you will see God. God is love. He will not let anyone perish. The notion of hell belongs to the Dark Ages. Syncretism declares that there is truth to be found in every religion. If it is true that all men are saved already, why bother calling for conversion? If truth is to be found in every religion, why point to Christ as the only Saviour?

The people affected by relativism feel that it is alright to proclaim Christ by word and kindly deed. (The deed is preferred over and against the Word.) But conversion should not be called for. We have to develop a cooperative relationship with other religions. The relativist either doubts or denies the finality of Jesus Christ in salvation. This modern spirit is an obstacle to the growth of missions. The outspoken Malcom Muggeridge charges the modern mission enterprise with undue timidity. He says that most contemporary Christian missionaries preface any remarks they may have to make about their work by saying that they would never dream of suggesting that Christianity is to be preferred to other religions, and look back with pitying patronage at their predecessors who took more literally the command to go and preach the gospel throughout the

world.

Why the sharp rise of syncretism and universalism? We live in a world of changed communications, rapid transportation, cross-cultural interchange. TV programs produced and broadcast in the U.S. are also watched in the Philippines. In just over 30 hours, one can fly from Manila to Toronto, Canada. We are getting acquainted with people of many different races and cultures. We learn about their art and study their literature. We see films about the way people live in different parts of the world. Western education and technology have made their impact upon the East. But recently, Eastern religions are making their inroads in the West. Indian gurus advertise their mysticism in North American newspapers. Hare Krishna followers can be seen in the streets in the major cities of the Western world.

How can we be aggressive in missions, if non-Christians can point to the failures, mistakes and sins of either the Church or individual Christians? Many sensitive Christians hesitate to call men to conversion.

Should the church cease to proclaim the Gospel? If there ever were a time and opportunity to proclaim the Word, it is now. To the church has been committed the duty to beg people on behalf of Christ: "Be reconciled to

God." We have the solemn and urgent duty to declare to all that those outside of Jesus Christ are perishing. This is a hard message. We can never speak about the lostness of men without compassion. How can one mention hell without agony and tears? How can anyone be glib or frivolous about this awesome reality?

If there are many paths to God, then Christians have no message to bring. If this is so, then there is no need to cross the oceans to spread the Gospel. But if Christ is the only Saviour, despite all the richness to be found in other religions and their profound teachings, then persuading men to come to Christ is not really open to the charge of Christian imperialism or self seeking, whatever the shortcomings of the missionaries of the Gospel.

Man needs to be converted, lest he perish. A man sound asleep in a burning house needs to be aroused and warned of imminent peril. Christ's appeal, "Turn to Me, believe in Me, and follow Me", must go forth. Scripture still says: "Seek the Lord while He may be found, call upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him turn to the Lord, that He may have mercy on him, and to our God, for He will abundantly pardon." (Isaiah 55:6f.)

LETTERS

Church sends telegrams of prayer

The following telegrams were sent to Prime Minister Clark on June 5, the day after he and his Cabinet were sworn in to office.

To: The Right Honourable
Joseph Clark
Prime Minister
House of Commons
Ottawa

From: The Committee for Contact with the Government Council Christian Reformed Churches in Canada

Dear Mr. Clark:

On this day on which you have taken upon you by solemn oath the office of Prime Minister of our country the Committee for Contact with the Government of the Council of the Christian

Reformed Churches in Canada wishes to assure you and your cabinet of the prayers of all our churches and members on your behalf.

May the Government under your direction be a blessing to our country with all its people and to the nations of the world. May your decisions be taken in the spirit of obedience to the divine command of Micah six verse eight: "to act justly, to love mercy and to walk humbly with your God."

On behalf of the Committee
Remkes Kooistra, President
Christina Pleizier, Secretary

Hooggeachte Mr. Clark:

Nu U vandaag met een plechtige eed het ambt van Eerste Minister van ons land hebt aanvaard, is het ons een behoefte namens de Kom-

missie voor Kontakt met de Overheid van de Raad van Christian Reformed Churches (kerken) in Canada. U en Uw kabinet te verzekeren van de gebeden opgezonden ten bate van U in al onze kerken en door al onze leden.

Moge de regering van ons land onder Uw leiding een zegen zijn voor alle inwoners en tevens voor de volkeren der wereld. Moge al Uw besluiten genomen worden in gehoorzaamheid aan het goddelijk gebod uit Micha zes vers acht om: "recht te doen en getrouwheid lief te hebben en ootmoedig te wandelen met uw God."

Names de Kommissie
voornoemd,
Remkes Kooistra, President
Christina Pleizier, Secretary

Support brothers in business

Dear Sir:

I have a question for your readers. As Christians is it not our duty to support our Christian businessmen? When we need work done which we can not do for ourselves such as plumbing, heating, car repairs, etc. should we not first approach our fellow believers?

Funny thing is when church, schools, Salem, Home for the Aged, etc. need monies (or free labour) who are the first people who are approached — our Christian businessmen? Yet how often do we approach them to do work for us for which they will be paid? Do we as Christians have any choice? I think not. God bless those of you who do support fellow believers with your business.

Ann Bezemer
Grimsby, Ont.

Room for just one more?

Dear Sir:

Copy of C.C. (May 25) is an excellent paper all the way through. Starting with "Our Culture Filled With Fantasy" to the "Challenge in Edmonton," "The Need of a Christian Adoption Agency Needed in Canada," "Ook u kunt de refugees helpen," to that moving story told by Bertha Hosmar "Joey's New Home."

How we wished that it had read "A true story for adults." For until we see this great need, this yearning in the lives of the deprived, the children in care of Family and Children Services as "real" and "true" are we going to do something about it. "Joey's New Home" can indeed be titled a "true story" because we could share many incidents in which the feelings spelled out in the story have actually taken

place in our home.

Please re-read the story. And consider that the "London Free Press" carried an ad for the placement of a 10 year old boy on Saturday, June 2. Not a regular practice by the Agency so, obviously a need unable to be filled.

And allow us to add that our Homefinder, a genuine Christian, entrusted to us his gut feelings when he said, "I thank the Lord every time a Christian Reformed family becomes a foster home. We call them our strong families."

We are challenged, people of God, to act. Act where you have talents. Many homes have children. Would there be room for just one more? Consider it. "Blessings come from the Lord."

Mr. & Mrs. John Feddema
Strathroy, Ont.

Apologies to "him"

Dear Sir:

Distance can play havoc. In my recent "Open Letter to CRC Canada," I refer to the encouragement given me by a well-known American missionary. Had this missionary not left Nigeria, I would have consulted him prior to forwarding the article. Distance would have entailed loss of much valuable time and so I took the liberty of an oblique reference to him. It was a goof and I admit it.

We did have discussions about some of the issues discussed in the article and he did encourage me to make some of them public. It now appears that folk take the reference to him as full endorsement of the entire article. This was not my intention.

So, readers, please disassociate this "well-known missionary" from the article as a whole. The two of us know

which issues we discussed and which he urged me to make public. I should not have referred to him. My apologies to my senior colleague.

John H. Boer
Institute of Church
and Society
Jos, Plateau
Nigeria

Young adults gather for rally

Dear Sir:

The first annual young adults day-rally was held this past week-end, on the 25th of May. Two hundred attended, the majority between the ages of 21 and 30, representing all areas in Ontario. We discovered a lot of old friends and initiated quite a few new friendships as well.

We participated in very enthusiastic singing; some very old but favourite tunes as well as successful endeavors at beautiful and memorable new ones. In particular, we were touched by John's theme song composed especially for

the rally. "Building Each Other Up" was our theme, appropriate in every way. All the workshops touched upon this idea and were introduced to us and wrapped up for us by Rev. Martin Contant. Workshops were led by various pastors of the Hamilton area.

I would like to express my appreciation, and, I believe, that of all those who attended, to the Hamilton Young Adults for the organization and hard work and to all who contributed to the enjoyable and rewarding day!

Jo-Ann Van Reeuyk
Belleville, Ont.

One standard for music

Dear Sir:

Our thanks to Mr. Paul Spoelstra for his recent article warning against the evils of rock music. It is a warning that is long overdue and we agree with much that the article says.

However, there is one fundamental area where we cannot agree. The author states that lyrics like "It can't be wrong, if it feels so right" are "addlebrained" but he feels that "that's not enough to commit the record to a bonfire". With that we must take issue.

Such lyrics are as evil as the promotion of sex and vulgarity in other songs. The philosophy of life that judges right and wrong on the basis of feelings and emotions is equally satanic and perhaps even more dangerous because it appears "innocent". Most, if not all of the rock industry is permeated by this anti-Christian view of life and as Christians we cannot condone this.

The author goes on to say that if we listen closely to a song we may find that the contents are not worthy of us. He's right of course, and that's precisely the point. But we must be consistent. Anything anti-Christian is not

worthy of us. There is no innocent category. We can have only one standard for judging right and wrong and that is Scripture. (Phil. 4:8,9 and Col. 3:1,2)

Bernard De Jonge
John Kaldeway
Ottawa, Ont.

Spiritual blessings

Dear Sir:

This time I do want to compliment you on the Pentecost issue of C.C., especially the front page was a real joy to read. Special thanks also for Rev. Tangelder's article on Pentecost, where he lists the prayer needs for the world and world mission. It is my prayer that this will enable many reformed brothers and sisters to start praying on a daily basis for the needs of far away countries and peoples, as well as for our own needs.

It will become a spiritual blessing in your own life and it will widen your horizon in a real way.

Mrs. Joan Blaak
Burlington, Ont.

IMPORTANT TRAVEL NEWS

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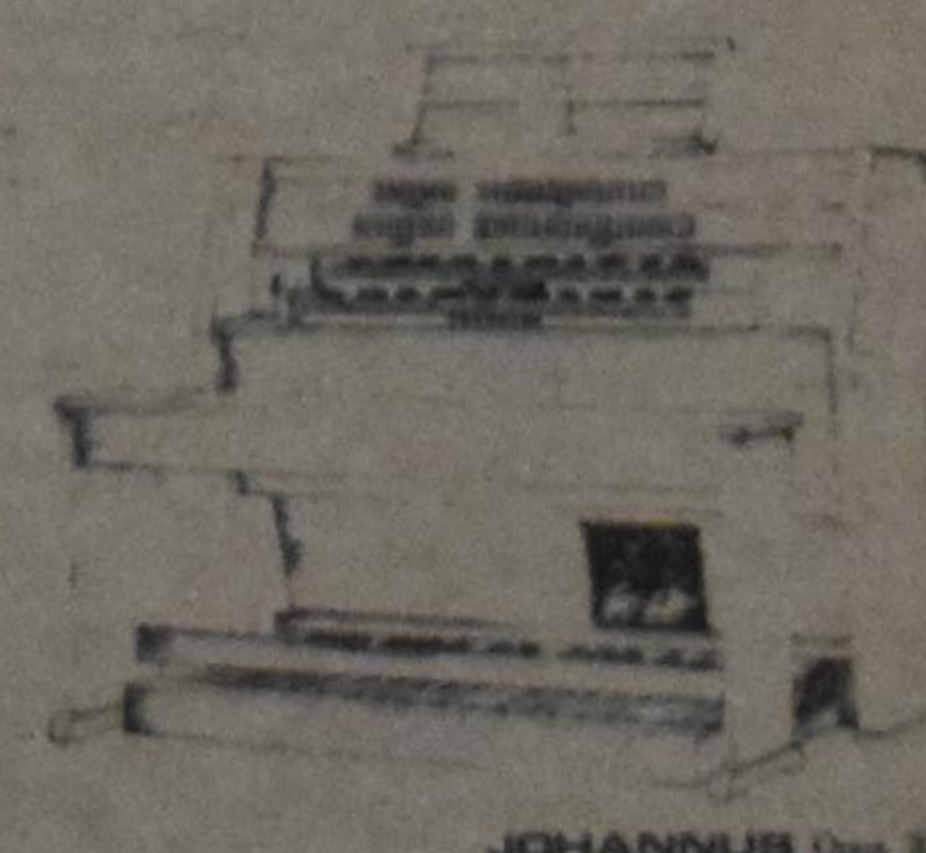
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Church Page

PASTORAL PONDERING

Rock-hard facts on popular tunes

In our world there are seducers that worm their way into our minds and hearts and compete there with the presence of the Holy Spirit. One of these seducers can be the music we listen to. Though I dabble on the keyboard of piano and organ, I am no expert on music itself and cannot say that there is any form of rhythm, melody and harmony which is inherently evil. But I do know that music itself is a powerful force. Even without words, music can soothe and quiet a turbulent mind (think of David playing for Saul), it can lift up a depressed spirit, it can excite and motivate a lazy or unintentioned person.

In the scriptures, the praise of God is frequently accompanied by musical instruments (Psalm 150). We have, in fact, a direct command of God: "Sing and make music in your heart to God." Music, I take it, is a gift from God and it may be used by the Holy Spirit to fill us with himself (Ephesians 5: 18,19).

But what the Spirit uses, the devil can also use for his own ends. The music of Mantovani may be mindless, but the various kinds of rock are not. I've lost track of the different kinds (hard rock, soft rock, acid rock, punk rock) but most have in common an insistence to be heard loud and often in a way that numbs the mind and leaves no room in the heart for anything but beat and noise and chaos.

It is impossible that a person can remain unaffected after listening to this day after day, often for hours on end. "But we don't listen to the words," people say. The music is bad enough anyway. Sometimes those words make no sense at all, except in a mad sort of way; sometimes they're an invitation to cheap love; sometimes there's clear reference to the use of drugs.

There are people who blame all kinds of things on this music — everything from sexual promiscuity to rebellion against authority, to the rise of teenage suicides. I think the cause of these things goes deeper than the music which may accompany these symptoms of a disordered society. But much of the music heard in our homes, cars, roller rinks, and disco joints is, nevertheless, spiritually sick.

The medicine for this sickness lies in the hearts and homes and schools and churches that seek the love and purity of lives healed by the blood of Christ and filled with His Spirit (Gal. 5: 19-25).

Could it be that what turns you on should be turned off?

Rev. D.J. Hart
First Chr. Ref. Church
London, Ont.

Majoring in minors

I hear that the church is abuzz with overtures and protests regarding the vote of the Synod of 1978 to open the office of deacon to women. Because it was a close vote and because it was a fuzzy compromise decision, it was to be expected that a lot of people and churches would be unhappy with the decision.

Can you imagine the hours of study, talk, prayer, reflection, and writing that have gone into this endeavour to change, negate, or affirm the decision?

What a pity really! You would think that the future of the church depends upon women in or out of office while the truth of the matter is that the church has survived and will continue unabated with either option. We have a nasty habit of equating our own interpretation of the Scripture with the revealed will of God and then, of course, we will find ourselves in the situation that either God wants women in or he wants them out, and if the church puts them in when God doesn't want them then I am in duty bound to leave that church, and vice versa. You see the situation? "God is on my side." "He cannot be, because he's obviously on our side."

Truth of the matter is that he's for his son Jesus Christ and all who believe in him. And in such matters as holy days, and eating meat offered to idols, and women in office, Paul says that it is entirely possible for opposing interpretations both to be right. To eat meat or not to eat meat is both good. To observe holy days is excellent, but so is non-observance. To allow women in office is good and not to allow is good.

Now that that's settled, let's get on with the order of the day — "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all I have commanded you!" The majoring in minors takes too much effort, effort which we can ill afford to lose in the task of bringing the good news of what God has done in Jesus Christ.

Pastor Henry Lunshof
in *Link* magazine
of the Toronto area
Chr. Ref. Churches

A miracle in missions

At Gayam a whirlwind brought a disastrous fire which burned many homes. All of the houses surrounding the church were burned, but miraculously the church and the home of the evangelist remained untouched! The fetishes of the people were destroyed in the fire. The people of this town have seen the power of God. One old Jibu man has started coming to church because of this. The Christians in that place are helping the people repair their homes. These people in turn are helping to build a new and bigger church.

Mountainview
Chr. Ref. Church
Grimsby, Ont.

Niagara League retreats to step ahead

The League Retreat was a full house with 160 people. Emphasis for the weekend was commitment to Jesus Christ, requiring self-discipline and daily striving to live by God's Word. Spring Workshops were enriching. The League Project is Appalachian Reach-Out — so far \$4,000 has been raised. The goal is \$5,000.

Mount Hamilton
Chr. Ref. Church
Hamilton, Ont.

How shall the young direct their way?

The leadership training sessions for Young People's leaders resulted in some noteworthy observations.

Young People seem to be ignorant and uninterested in the Bible. Lack of interest results in lack of knowledge. The importance of Bible study and personal devotions was stressed for the life of the Christian. Leaders and parents please take note.

Concern was expressed that older young people (over 20)

are leaving Young Peoples and the societies are losing a lot of good leadership.

Concern was expressed for the 1/4 of our own young people who do not attend societies. Thereby they, and the church, lose out so much. Ministers and youth elders were called to show more interest in local societies activities, especially Bible study.

Concern was expressed over the life style of many Christian Reformed young people and adults. Three problems mentioned were drinking, the misuse of drugs, and the open attitude of premarital sex.

Immanuel Chr. Ref. Church
Hamilton, Ont.

Shall we accept the original Belgic Confession?

A new translation of the Belgic Confession is being presented to our Synod this year. It differs considerably from the one in our Psalter-Hymnals in that it is the original de Bres confession of 1559/61, recently uncovered, without the many revisions made as the Reformed churches gained government recognition and status. In the debate over this translation we shall have opportunity to see again the beauty of this Reformation creed. Here follows part of Art. 28, "The Obligations of Church Members":

We believe that since this holy assembly and congregation is the gathering of the redeemed, and that there is no salvation apart from it, no one ought to withdraw from it, content to be by himself, no matter what his state or quality might be.

But all people ought to join it and unite with it, keeping the unity of the church in submitting themselves to its instruction and discipline.

We must bend our necks under the yoke of Jesus Christ and serve to build up our brothers and sisters, according to the gifts God has given us as members in common of the same body.

Ebenezer Chr. Ref. Church
Trenton, Ont.

Priority for public prayer

Taking into consideration what Scripture teaches us in Ephesians 4:11-13, what do you consider to be the responsibilities (if any) of the office bearers of the church for the development of the public prayer life of God's people?

What do you understand to be possible benefits of "group prayer?" The dangers?

Should all public prayer that is done on a routine basis (including group prayer) be led, directed or supervised by the office bearers of the church? Why? Why not?

What different kinds of public prayer activities do we have in our life as a congregation now? (such as in our clubs, worship). Do you think we appreciate these as much as we should? Why? Why not?

Is it necessarily a sign of immaturity that certain believers are not able to pray publically? (See I Cor. 12:4-11 and Romans 12:3-8)

Is it beneficial to accompany public prayer with an opening of God's Word?

What are some of the fundamental concerns in terms of which all our prayers ought to be formed? (See I Tim. 2:1-4; I Cor. 14:26 and Matthew 6:33)

Since there are many ways in which we participate in public prayer, is it still necessary that we have special prayer services? (See Acts 12:5)

How often and in what ways do you engage in prayer during the public worship service? Are the Psalms we sing part of our public prayer life?

Be mindful of the Cuban churches

There are twelve congregations of the Iglesia Cristiana Reformada at worship in Cuba. We do not have contact with them now, but the increasing refrain is a fervent continual plea for prayer for them! Uphold the eight pastors and the courageous believers in those congregations!

First Chr. Ref. Church
Regina, Sask.

Church News

Christian Reformed

Called

— to Kingston, Ont., as second minister, Rev. H. Van Niejenhuis of Lethbridge (Maranatha), Alta.

Declined

— to Cobourg, Ont., Rev. John Zantigh of Dundas, Ont.

For the third consecutive year, the moderamen (executive) of the Synod of the Christian Reformed Church is half Canadian, half American. During the opening session on Tuesday, June 12, Rev. L.J. Hofman of Holland, Mich. was

elected president; Rev. Bastiaan Nederlof of Hamilton, Ont. is vice-president; Rev. Louis Tamminga of Toronto, Ont. is first clerk; and Rev. Henry Vander Kam of Lake Worth, Fla. is second clerk. There are a total of 152 delegates attending, two ministers and two elders from each classis from Canada and the United States.

Council of Christian Reformed Churches in Canada meeting will be held in the First Christian Reformed Church of Calgary Tuesday, November 6, 1979 at 8:00 p.m. and the following days. Delegates chosen by several classes are:

Alberta North: Rev. Gordon Pols,

Elder John VandenBrink, Deacon D. DeKlerk;

Alberta South: Rev. James Joesse, Elder D. Bouwsema, Deacon H. Spaling;

Minnesota North: Rev. Jan Van Dyk, Elder G. Bosma;

Hamilton: Rev. Martin Contant, Elder J. Jansen VanDoorn, Deacon J. Kerkhof;

Huron: Rev. Peter Breedveld, Elder H. VanDalen, Deacon T. Vandekemp;

Quinte: Rev. Guy Corvers, Elder G. Zwart, Deacon P. Feddema;

Toronto: Rev. Andrew Kuyvenhoven, Elder Dr. G. VandeVelde, Deacon D. Jongkind; Others will follow.

J. VanHarmelen S.C.

Man in Society — A Study in Hope

Education and the schools

by Ary DeMoor

Remember the first time you spoke? "Dada!" Your parents considered that a special moment. When they finally got over the initial joy and excitement, they did try to teach you that you really should say "Daddy" ... after all, that was a more proper way of speaking. You were taught the proper ways of eating and drinking.

As you grew older you were taught how to say your prayers, how to act when strangers were in the house, how to use a washroom, and how to brush your teeth. Meanwhile, Big Bird on the children's show Sesame Street tried, creatively, to teach you to be honest and to be careful as you crossed the street.

In Sunday School you learned about Jesus and His love for you as told in the Bible. Then came the big moment — you went to school. Learning was much more structured; you wrote tests, you had to ask for permission to go to the washroom, and bells kept telling you when something was to begin and when it was to end. Instead of just watching a frog jump as you had done with your friends before going to school, you were now in a high school biology class and you had to see what was inside the frog as well.

As you grew older, life began to get quite busy. School work took up more and more time. You went to catechism classes, Bible study groups and young people's groups at church. You got a part-time job which was something new to you — you had to learn to work with and for other people. You needed more time to listen to the radio, watch television, and read the latest magazines, just to keep track of what was going on and what your friends were all talking about.

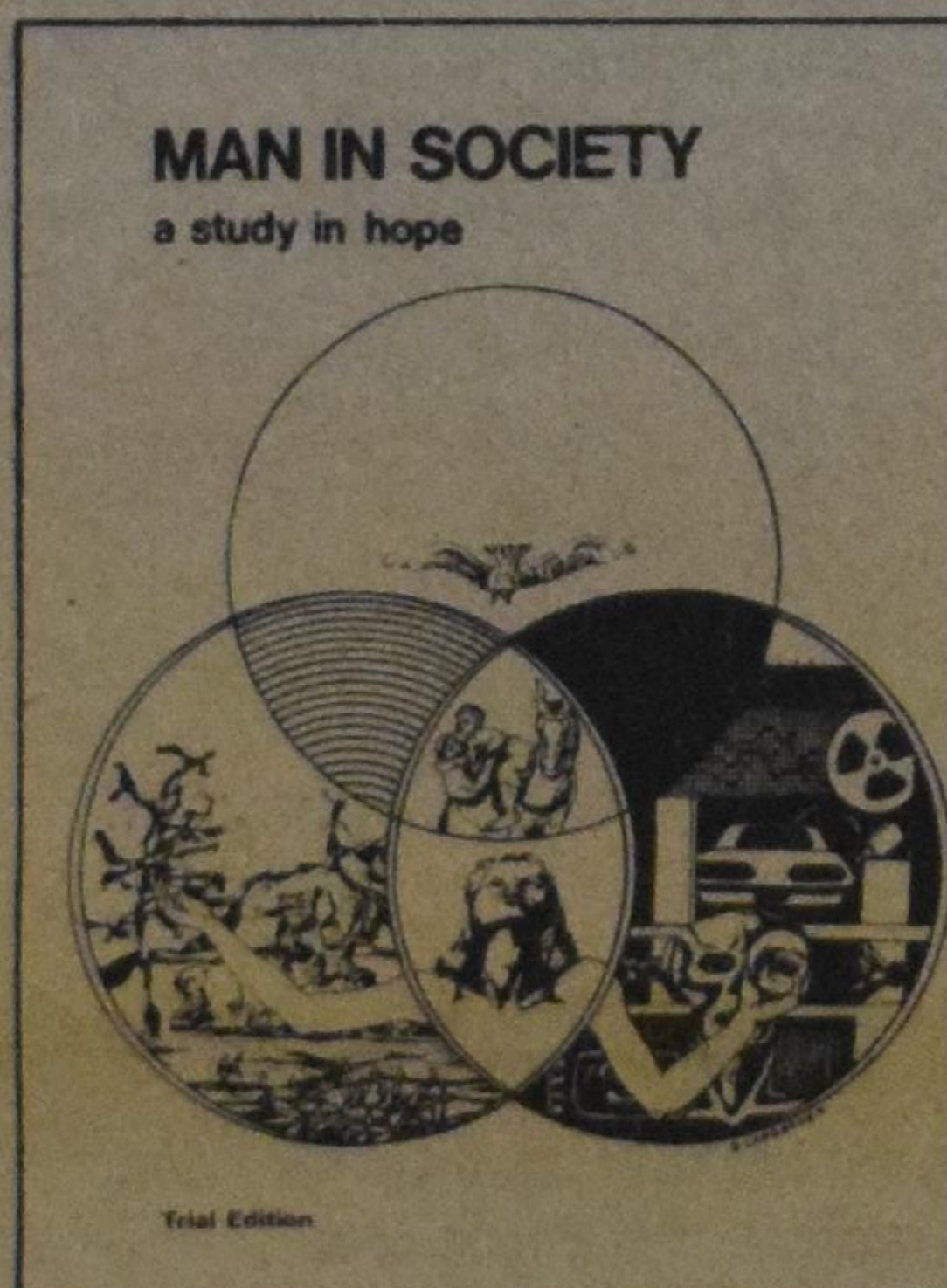
You joined a choir because your friends were in it, too. They needed a ride and you had just learned how to drive. And if there was any time left, you also found it necessary to sit down with your parents to tell them about everything you were doing and planning.

You are always learning. You learn from your parents, church, school, job, entertainment, friends and many other persons and institutions. Education plays a big part in teaching you how to live, and sometimes you concentrate more on being educated than at other times.

Nurture refers to your learning in all of life. It includes learning to count objects, blow your nose, spell words, spend money, sing, make friends, set rules, be honest and praise God.

Training is part of nurture, but not all nurture is training. Training is more systematic and conscious than nurture. Examples of this might be government training (military), business training (accounting), family training (house-keeping), or church training (evangelism methods).

School is the only social institution which exists primarily for the purpose of training. Even though the school has many other tasks such as developing social relationships and providing for the physical and emotional well-being of the child, its main task is that of education.



The school

At first glance, a school seems to be a place where teachers teach and students learn. If that is done with the Bible in hand, then you have a Christian school. But it is not all that simple.

School is not limited to teaching and learning. Many people and social institutions play a part in schools as a result of the interrelatedness of life. Government contributes health regulations, building codes, curriculum guidelines and diplomas. The business world supplies schools with textbooks and equipment. The mass media provides the school with magazines, newspapers, television and radio programs. Parents set the direction of the school and consult with teachers about the welfare of their own children and the school curriculum. Many individuals work for the school.

There is also much more to the teaching and learning process than what first meets the eye. The history of any school will show that there was and probably still is, a continual discussion regarding the purpose and goals of the school, curriculum, teacher-student relationships, physical appearance and size, class atmosphere, discipline procedures, teaching methods and the nature and extent of extra curricular activities.

A wide divergence of thought on these issues has brought about the develop-

ment of many different school systems such as the public secular schools, the public Christian schools, private schools, schools for the handicapped, free schools and pre-school schools.

Much has been said and written about education. Three of the broader issues are the following:

1. Should the school be authoritarian or permissive? Should the teacher, together with the administration, make all final decisions concerning classroom behavior, what will be taught and how it will be tested, or should students decide for themselves what they need to know and how they ought to go about learning it?

2. Who should be in control of the school? Should the government be in control to ensure good citizens of the state, or the church to ensure uniformity with church doctrines, or the business world to ensure proper job training, or the family to ensure uniformity with the nurture of the home?

3. What is truth? Does truth come from listening to man's reason or the interpretation of the Bible through the church or by some other means?

Often these issues have put people at odds with each other without realizing that they could both be wrong. Usually the reason is that they both work out of a different framework, Christian or non-Christian. People working out of non-Christian frameworks often get caught in a hopeless tug-of-war when discussing issues in education.

People working out of a Christian framework sometimes get stuck in joining the hopeless struggle, never realizing that their Christian framework is a much better source for addressing the issues. Although Christians certainly do not have all the answers, they do have the basic Biblical framework out of which their answers can grow.

The Bible has very little to say about schools but it has a lot to say about nurture. When the Old Testament was written, Israel had not developed to a point where formal schools were needed. The Levites were both priests and teachers at that time but the final responsibility for training was given to the head of the family, the father. When Israel was given the law in the desert God clearly spelled out the need to bring up children in obedience to Him (Deuteronomy 6).

God also made it very clear to His children that the purpose of nurture was to provide them the means by which they could grow in wisdom. Proverbs 1-9 deals almost directly

with the meaning of wisdom. In it the basis of nurture is spelled out. "The fear of the Lord is the beginning of wisdom."

In the New Testament as well there are no specific references to schools, but the message of Christ and His apostles makes it very clear that life in its entirety is meant to glorify God. By implication then, the Scriptures clearly indicate that learning is to be obedient to God's commands.

What exactly does nurture mean? In the Bible nurture has a special meaning. Nurture is the education of the heart. Man was created with a heart which gave him the responsibility of responding to God. Nurture allows man to grow into a greater understanding of that relationship and responsibility.

Nurture also assumes that the person responsible for providing the nurture and receiving it recognizes that the fear of the Lord is the beginning of knowledge. Both learner and teacher are subject to the demands of the Word of God. That is the starting point for any discussion on the Biblical view of nurture. The Bible simply states that if your learning and teaching does not allow you to grow in such a way that God, the creation, your neighbor and yourself are not studied in the context of God's good order for life, then it is not nurture but the "way of fools" (Proverbs 7).

The Biblical view of learning and education does not say that the teacher knows it all or that the student can best decide or that the church alone knows best or that the priorities of the business world should predominate. Rather, the studying, teaching and learning of life needs to be guided by the Word of God as it sheds light on all activities

of an individual, a community, a nation, and the world.

Each one of us has a responsibility to grow in our knowledge and understanding of God, our neighbor, creation, and ourselves. This means that our own nurture and training should have a place of importance in our life. Each of us can begin by asking this question of ourselves: Am I growing daily into a more personal, complete knowledge of what God expects of me concerning life?

Or, to be more specific; is what I am learning in school making me more aware of God's created purposes? Do the programs in the media deepen my awareness about life and prepare me for a life of service? Do I educate myself enough so that I can carry on my political responsibilities as a citizen of this country? Am I informed as to what is happening in my church? Do I study the Bible in order to attain a clear insight into God's purpose for my life? Does my job allow me to grow in an understanding of my work and task as an employee of an enterprise? Am I preparing myself in order to be a good parent for my children?

In a society which encourages us to "do our own thing" we often overlook the obvious advantages of working together. As Christians we need to emphasize and practice more effectively the communion of believers. This approach will help us to be more effective in society. The banding together of Christian parents to set up Christian schools is an example of the value of such a method. As these schools grow, we must constantly examine them to determine if the teaching and learning process is truly rooted in the Word of God.

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ANNE HUTTEN

King's County Christian School, most easterly of Canada's CSI (NUCS) schools, is alive and well in its fourth year of operation. A freewheeling pledge system was adopted for tuition this year, more or less allowing parents the freedom to decide how much they can afford to pay. The Society has, of course, set out a minimum figure which should be met if at all possible; but in actual practice families may be paying anywhere from \$1,800 to \$3,000 in tuition, regardless of the number of children enrolled. And it works — the budget is being met.

Efforts by the public relations committee are suddenly beginning to pay off, with the community at large waking up to the fact that there is indeed an alternative to the public school system. Evidence of this is seen in the many phone calls received by principal Bob Daley; in the occasional visits to the school by interested parents who face the decision of where to send their five-year-old next fall, and

in the Education Department of nearby Acadia University, which seeks to place some of its student teachers at KCCS.

In fact, the struggling fledgling of the past few years is now beginning to send out positive and helpful messages to such places as Truro, N.S. and Fredericton, N.B. and both of them in the process of establishing some level of Christian education. Bob Daley has also given a far-reaching message to a Union Service at Black Rock Church, with five denominations represented. Those who heard the message seemed amazed that the implications of Christian education have already been implemented to such a degree in this county.

The school society makes regular efforts to keep its goals before the public, with photos and reports in local papers whenever newsworthy events shape up. For the third year, a large float was entered in the Apple Blossom

Festival's Grand Street Parade. An overhead banner clearly proclaimed the school's name, and thus its existence; along the sides was the theme message: Valley Days are God's Days. Seven sections on the float, one for each day of the week, showed children at play, studying, doing sports, art, music, and worshipping.

There's an ongoing effort to keep teachers in touch with the rest of the Christian school movement, despite our geographic isolation. It seems probable at present that someone from Calvin College will be conducting a three-week course for at least eight teachers this summer, right there in the Annapolis Valley. When shopping for a temporary replacement to a teacher on maternity leave, KCCS found a large number of local teachers who were seriously interested in what we are doing at this school. Despite a few misgivings here and there, KCCS is moving firmly towards interdenominationalism, with two CRC and two Bap-

tist teachers at present.

At the recent annual meeting, a sharply increased budget was passed almost unanimously, despite the fact that approximately one-sixth of the cash income must come from as yet unknown sources. The budget includes an additional teacher, moving the total to five; and since all four rooms are presently filled, this means a building addition as well. Two classrooms will be tacked on, one for regular use and the other as a multi-purpose room to house art, science and library supplies. It will also give students a bit of extra space on rainy days — for what do you do when some 90 students must be kept indoors, and there's no gym?

Summing up, the fear and trembling of a brand new experiment is gradually giving way to firm goals, gratitude for needs which are constantly being met, and long-range planning which purposefully forges ahead with increasingly clear vision.

Ralph Heynen

PASTORAL COUNSELLING

Spiritual doubts

I get the feeling today that there are many people who suffer with a great many doubts. For some people these doubts are of an intellectual nature, but more commonly these doubts are of an emotional or more subjective type, the kind of doubt in which a person questions his own salvation or whether God really hears his prayers. A child will have rather implicit trust in God. You ask a Christian child, "Are you going to go to Heaven?" He answers, "Sure I'm going to Heaven." Do you believe that Jesus loves you? He answers, "Sure, I know He loves me." But as we move on through life, there are times when we have real personal doubts about our faith. A father came to me and talked about his wayward son. He said, "We brought up our son in a Christian home and we prayed with him and heard his prayers at night. He went with us to Church and Sunday School and we even sent him to a private Christian school and all throughout life we tried to do for him whatever we could in order to help him and now that he is married and out of the home, he spends every Sunday with his wife in a drunken stupor. Their family is a mess. They never go to church."

This father said, "What did we do wrong? Is there really any value in all of the training and prayers that we have sent up for him? Hasn't it all been absolutely in vain? Do these things really help at all?" It's important for us to ask ourselves the question, "Why do we doubt?" Here is a case of a father who felt that he had failed and as a result of his failures he had doubts.

There are other people who have doubts. When you were a child you most likely asked "Why?" Why must we go to bed? Why must we eat spinach? A wise parent, of course, is not going to answer all these why's because when he answers one of them,

he's going to have to answer a lot more. Young people today are asking some very piercing questions. They can't, for example, explain creation in a world that is filled with evolutionistic teachings, so they begin to wonder if the Bible is really true. Must we accept that story in Genesis on its face value? Or they look at the Church and they see that there are so many members of the church that are rather phoney; they pray nice prayers or they go to church regularly and give well for the church, but they are pretty hard to work with. They begin to wonder if these people are genuine and is there really some value in this whole matter of the Christian faith?

These are the kinds of doubts that young people possess. I found that it doesn't do much good to try to argue or to answer them. We just hope and pray that when they go through this stage of life they will reach the point when they know they don't have to solve all the questions of the universe in order to believe in God or to believe in the Creator of the universe, because after all we can take hold of these things later on when we see life in a more realistic way than is usually done in the teen-age years.

We find also in our lives that there are doubts. Often when somebody is seriously ill a doctor will say, "Well, all you can do is pray and hope," as though prayer is sort of a last resort, something that you can use when nothing else helps. These are the kinds of doubts that we have in our prayers. Victor Franco, when he was in Dachau, the prison camp in Germany where so many Jews were slaughtered, made the statement, "Under the circumstances Hitler seems so large and Jesus seems so small." I think this is true in the lives of all of us. We ought to recognize that when we have faith there are going to be doubts that are

mixed with it. We know that is true in the lives of many men of the Bible. Job makes that statement, "Oh, that I knew where I might find him; I go to the north and He isn't there and I go backwards and I find Him not." But then at the end of that chapter he says, "When He has tried me I shall come forth as gold." Elijah who stood so strong and stalwart at Carmel sat under the Juniper tree and said, "Just let me die, I'm no better than others." He had his moments of doubt. John the Baptist, when he was in prison, the man who pointed out Jesus and said, "Behold the man of God," now asks, "Is this the one who is to come or must we look for another?" These men, who were great men of faith, also had their moments of doubt.

Now what are you going to do about doubts? Are you going to sit back and say, "Oh, my I'm doubting and that's bad?" Naturally, as Christians, we don't feel very good when we have doubts and, of course, when you have real deep-seated doubts so that you go into depression, you may need some help to get out of it. But I think there are certain things about doubts that help us to discover a deeper and a richer faith. Doubts can be traitors, but they can also be teachers. They can ruin our faith, but they can also deepen it. We ought to push beyond our doubts and look at them as a means of growth. I think there are certain things we ought to do; learn to live in the light of your finest hours. It's important that you live that way.

I think we ought to pray this prayer of the father who came to Jesus and said, "I believe, help thou my unbelief." It's important that we pray for a stronger faith so that we can move beyond these doubts of ours and press on towards loftier goals. Then I think another thing is to get to work. Don't just sit and brood and wonder or live in

fear, but reach out your hand to others.

When we reach our moments of doubt, it's good for us to go out and talk to somebody who needs our help or write that letter that you should have written three weeks ago, or call somebody on the phone and talk with them, or reach out your hand in helpfulness to somebody else. You'll find that when you visit somebody else who may have greater troubles than you do you're going to be strengthened and helped. The beauty of the Gospel is that you can reach beyond these doubts to the Christ who sends us forth into the world and says, "Witness for me or show that you care or help others in my name." I like to think of the fact that the Gospel does not require that we be able to solve all the questions of the universe or that we have to solve the mysteries of life, but just simply to trust in a faith that carries me through and beyond our doubts to a clearer and fuller faith. In this we have the assurance of the strengthening power of the Spirit of God who works within our lives. Move beyond your doubts and you'll find that your faith will be stronger.

THOUGHT FOR THE WEEK:

Did you ever see a river that runs straight as an arrow? I'm sure you didn't. They move back and forth and you find them never going in a straight course. Do you know why this is true? They follow the line of least resistance. People are like that too. Life does not follow an even course if we follow the line of least resistance, but if we set our eye upon the goal and move towards it, we move in a straight course — the journey of the pilgrim's life.

Entrusted to our care

by Christina Pleizier

Mrs. Pleizier is a member of the Committee on Current Canadian Affairs of the Canadian Federation of Christian Reformed Women.

The focus is on children this year. A fair amount of attention has already been paid to the subject of children in newspaper articles, feature programs, and special projects for the child. Such a focus leads us, often immediately, to think of the problems that children in the world experience: children exposed to poverty, violence, malnourishment or abuse from parents, or a lack of children's rights. But not all children suffer like that. Is the International Year of the Child not meant for all children? Many of our children live in healthy, happy environments. May we also focus on our children this year?

The Committee on Current Canadian Affairs of the Canadian Federation of Christian Reformed Women is aware that an international focus may have a much-needed impact on the problems that many children in the world are facing. But that should not make us forget that extra bit of attention that our children also deserve this year. With this in mind, we will be directing our attention to several concerns for children. Within the next few months we hope to discuss parent-child relationships; in the fall we like to help you in choosing good children's literature; and toward Christmas we will offer a guide to buying toys for our favourite youngsters.

In our part of the world most of us do not need to be concerned about not having the basic necessities of life. This is a real blessing, because in that way we can afford to develop our interests and we

can instill in our children this desire for personal development to the fullest. This is, in fact, the main purpose of parenthood, according to Ralph Heynen in his book *The Secret of Christian Family Living*. He writes that "the parental demand for obedience is not to be considered as an end in itself, but it is a means to a higher goal. We are called upon to train our children so that they can ultimately become independent, thinking persons, able to face life and its battles. This must be our goal from infancy" (page 68). This is a real challenge — a responsibility that has been with parents since the beginning.

Whenever we read of children in the Bible, it is usually within the context of family life, and it often deals with parent-child relationships. Although Eve was created to be a partner to Adam, their joint task was to "be fruitful and increase, fill the earth and subdue it" (Genesis 1:28). The promise of the Messiah was to be fulfilled through the countless descendants that Abraham was to have. The symbol of the family has been used by God to show his relationship with the Saviour of the world, his Son, and also with those whom he loves. God the Father chose to send His Son in the form of a baby to be raised in an earthly family. God's people are so special to Him that He has accepted us as His own adopted children and heirs. The authority that parents have over their children (accompanied by a loving relationship) is seen as a model for the authority structures of both the government and the church.

Because this relationship between parents and children is so important, the Bible speaks often of how it is to be worked out. The respon-

sibilities of the parents include disciplining their children, while not provoking them to anger, not causing them to stumble, to educate them, and to nurture children in the admonition of the Lord (Prov. 13:24, Eph. 6:4, Mark 9:42).

Children are also to be considered as persons in their own right, however. Jesus made a fuss over them, calling them to himself and blessing them (Mark 10:13-16). He saw

them as having qualities from which grown-ups could learn: innocence and unquestioning faith. He also knew their vulnerability, and just thinking of how easily they could be led astray made him exclaim, "As for the man who is a cause of stumbling to one of these little ones who have faith, it would be better for him to be thrown into the sea with a mill-stone round his neck" (Mark 9:42). Strong words, with a strong message: if we are going to

have anything to do with children, we had better do it right.

Doing it right is not always easy, as parents know. That is why they should not rely on themselves but seek constantly the help of the heavenly Father in exercising their duty. If the aim of parents is to live to the glory of God, then their aim in raising children is that these children may also take up this goal and live accordingly.

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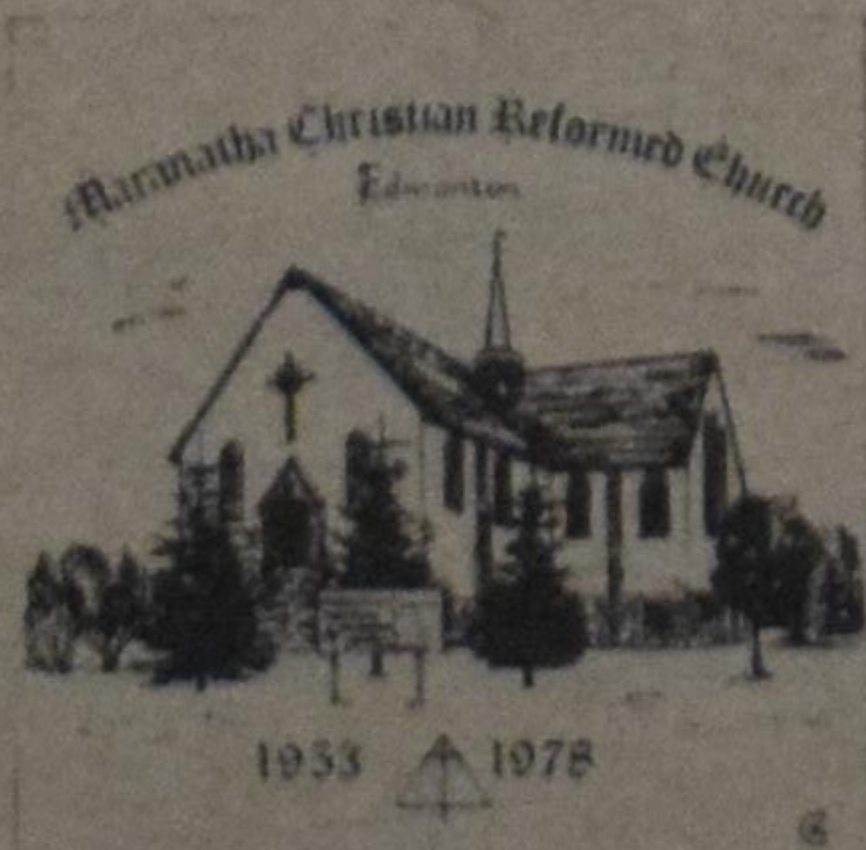
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Politics

Alberta's piggy bank

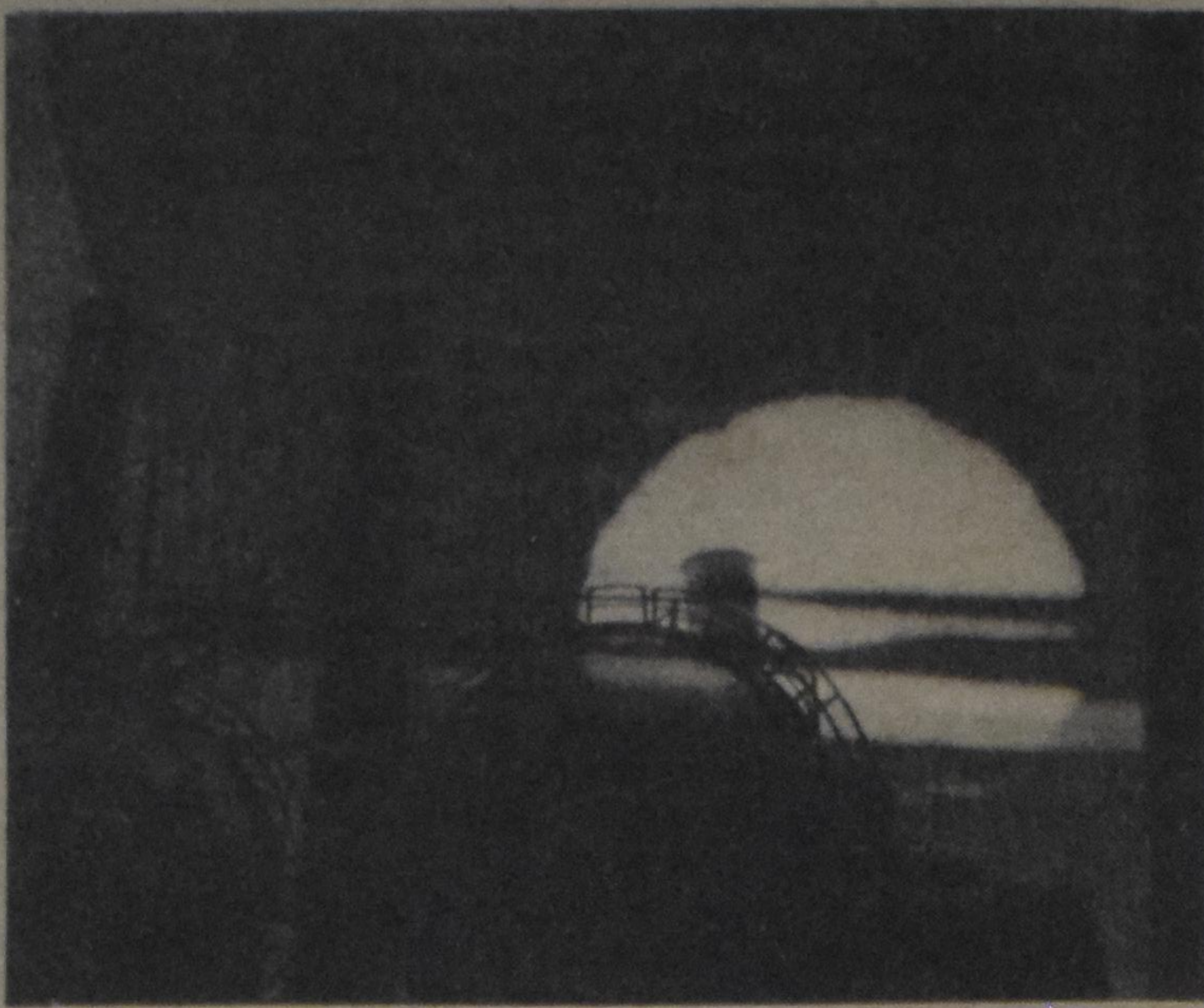
by Kathy VanderGrift

Mrs. VanderGrift is from Edmonton and a frequent writer on Alberta's resource development

Everyone has a piggybank, but when it contains \$4 billion it can become a big problem. That is certainly the case with Alberta's Heritage Savings Trust fund. The stated purpose of the fund is to set aside some revenue from the sale of non-renewable resources for the benefit of future generations. The accumulation of 30% of all royalties on resource sales and interest on present investments makes the fund the largest single pool of investment capital in Canada.

The Heritage Trust Fund has three parts. Most investments are made to strengthen and diversify the Alberta economy. A maximum of 20% of total assets can be invested in capital projects which do not yield a return to the fund but which benefit the people of Alberta. A maximum of 15% of total assets can be loaned to other provinces. Presently a large portion of the fund is invested in short term securities, waiting to be used for long-term projects.

Most public discussion of the fund focuses on how to spend the money. Everyone wants a piece of the heritage pie. The most basic question, however, is whether future residents are well-served by



the conversion of non-renewable resources into cash reserves. Money cannot replace lost resources for our children. Resources are a created trust. They are not to be used selfishly to gain economic power, by Alberta, or Canada, or Ontario.

Present investments from the fund are increasing Alberta's dependence on non-renewable resources. All major investments have been in the extraction of resources, e.g. Syncrude, or in projects requiring large amounts of energy. While \$140 million is committed to research new ways to extract heavy oil, nothing has been spent on research for renewable energy sources and only \$10 million

over 5 years, has been committed for agricultural research.

Alberta is in a unique position to prepare for the future, and help other Canadians and other peoples at the same time. From third world countries we can learn the effects of selling all our resources. At the same time we can avoid the energy dependence of heavily industrialized areas. Wise use of the Heritage Trust Fund could help in finding more stewardly patterns of economic development.

For every dollar invested in research to extract non-renewable energy resources, an equal amount should be given to research into

renewable energy sources. Conservation efforts should receive as much emphasis as extraction projects. Such efforts could include investments in more efficient production methods, marketing renewable-resource based technology, substituting public transit for private, etc., as well as more traditional conservation projects. In the long term, this policy would help us out of the vicious circle which forces us to sell present resources to pay for exploring new sources.

In considering new investments from the Heritage Fund, the present emphasis is on profitability. Profit is equated with benefit. A shift in emphasis to projects which will promote balanced development through meaningful, long-term jobs in community-based enterprises would create a more stable and promising future.

A set of clear criteria should be established to help judge the true benefit of any proposal. These should include: 1. genuine need for the product or service; 2. energy efficiency; 3. environmental protection; 4. promotion of community development; 5. provision of satisfying work opportunities. These criteria clearly question the current faith in big, million dollar projects as the best way to invest public funds.

The size of the Heritage Trust Fund is due to high world prices for energy, so in a sense everyone has con-

tributed to the fund. Recognizing that, more loans should be made to poor regions, including countries hardest hit by high energy prices. The emphasis should be on loans to promote conservation elsewhere.

Many Christians in Alberta are in an awkward position. We recognize that our wealth is a gift from God, and yet we feel guilty about it. If we can encourage the use of our present wealth to build more stewardly alternatives, rather than more economic towers of Babel, we will serve many others, now and in the future. That is what God requires of wealthy people, is it not?

Want a job in Ottawa?

Newly elected MP's will need research assistants. You might be interested in working in Ottawa.

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Footnotes (on the last election)

by Ben Vandezande
Politics Editor

This column will appear from time to time in order to share some ideas and opinions that don't need a whole article. We welcome your response.

1. Hopefully, Reformed people won't take the same approach to supporting Christian political efforts as they did in their early support of Christian education. Today, it is not unusual to find 75 per cent support for Christian education in a community. And yet many older members will tell you that was not always the case. As little as 20, 15, even 10 years ago the numbers were reversed.

Christian political action is in much the same boat as Christian education was a generation ago. The amazing thing about our work in politics is that we are still trying to find out which party is most deserving of the

Christian's support.

It is a little like defending a local public school because it has prayer. It has prayer and Bible reading and the principal is a Christian.

We have learned in education that it is the curriculum that lies at the core of a school. Likewise, in politics, it is the platform that is to be worthy of support. I hope we will not waste a whole generation poking around in politics learning the lesson we hopefully have learned in education.

2. Canada's foreign policy has rarely been discussed and is something we know little or nothing about. We heard very little about it in the last campaign and so we have no clear picture of what our role will be in world affairs.

Actually I think we have lost interest in things in the world beyond our own borders. We are concerned with what is close at hand, rather than by what is far away.

That is what makes the first "crisis" in the new govern-

ment interesting — it is about foreign policy. And it is the first of many discussions because energy, trade and human rights will be at the centre of the new government's political life. Perhaps we have come to the stage where we will be forced to discuss our role in the world. I only hope it is not too late to do so out of principle and not simply pragmatic survival.

3. One advantage of the recent switch in government is that indeed a number of fresh faces are appearing in cabinet. David MacDonald is one of the inner cabinet group. Mr. MacDonald is, in my opinion, one of the outstanding Christian MPs in the House and not afraid to stand by his principles.

His principles though could be a bit of a disappointment to many "conservative" Conservatives. In fact, there is the possibility of a clash between the cabinet Clark has picked and the rest of the MPs in the caucus.

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Na Pinsteren.....volharding! II

Bij het Woord!

Heeft het Woord eenmaal iets gedaan, ons gegrepen, dan is er de neiging om de ogen dicht te doen, om ons te laten gaan op ons gevoel, en te gaan leven bij het "inwendig licht". In gemeenschap met het Woord leven dat is de kern van een gezond geloven, als gemeente en ook persoonlijk. Het gaat om de Christus der Schriften! En het onderwijs der apostelen, waarbij de eerste christenen volharden, is voor ons de Bijbel, de wet en de getuigenis, het evangelie van onze Heer Jezus Christus, het Woord van God. Daarbij moeten wij volharden. Leven bij dat Woord is het eeuwige leven.

De gemeente van Christus moet leven bij een open Bijbel. Zal er gezond geloof zijn, dan moet er geleefd worden bij een open Bijbel. Gods volk zal met de Bijbel moeten omgaan, elke dag. Het is geen openbaring van gezond geloof als er hier en daar in de gemeente gezinnen worden gevonden waar men alleen's zondags uit de Bijbel leest. Het is echter ook niet goed als we wel geregeld uit de Bijbel lezen, maar niet ons best doen om Gods Woord te begrijpen. We moeten Gods Woord willen verstaan. Dat wilde men in die eerste tijd ook zo graag. Daarom gingen de apostelen de gemeenteleden onderwijzen!

En wij moeten een hartelijke begeerte hebben om de Bijbel te verstaan. Dat Woord van God wijst ons immers de weg die wij moeten gaan. Als we het Woord van God loslaten, hetzij door onverschilligheid, hetzij door hoogmoedige Schriftcritiek, hetzij door uit de koers geraakte vroomheid, dan worden we door dat opzijgezette Woord van God veroordeeld.

We zullen moeten beseffen dat we de roeping hebben om bij het Woord van God, het "onderwijs van de apostelen" te volharden. En als wij er bij volharden dan gaan er telkens nieuwe schatten voor ons open. Want de Bijbel is zo rijk. Hoe dichter wij er bij leven, hoe meer we daarvan overtuigd worden. Die Bijbel kan ons treffen, vermanen, maar ook bemoedigen en vertroosten. Die Bijbel spreekt immers steeds over Jezus Christus, het Brood des levens. Dan kunnen we de Bijbel geen dag dichtlaten. Dan kunnen we niet naar bed gaan zonder uit de Bijbel te hebben gelezen. Dan laten we de Bijbel niet als een toonbrood op de priesterstafel liggen, maar zeggen met David: Uw Woord heb ik opgegeten. Dan gaat het er niet om dat we "toch gelezen hebben". Neen, het is niet zo: als er maar gelezen is, dan is het goed. Eventjes, in haast, een korte psalm, de spreekwoordelijke 117 de. We moeten ons geweten niet sussen met een "we hebben toch gelezen". Zulk formalisme staat ver af van het getuigenis der Schrift over de eerste christenen, met hun gezond geloof, "ze volharden bij het onderwijs der apostelen".

Laat ons in hun voetstappen wandelen, en volharden in dat onderwijs dat door Gods apostelen werd gegeven, waarvan we de neerslag vinden in Gods Openbaring, vooral het Nieuwe Testament, dat zoveel licht geeft over het Oude. Hoe vaak wordt het Oude Testament niet aangehaald in het Nieuwe Testament? Kerkvaders hebben het al gezegd: Het Nieuwe Testament is in het Oude verborgen, en het Oude Testament komt in het Nieuwe tot het licht.

Volharding is nodig. En als wij willen volharden bij het onderwijs der apostelen, en dat tot uitdrukking willen brengen in ons gehele leven, dan behoren we Gods Woord ook te kennen. En om het te kennen, moeten wij het lezen.

Als gezin behoren we getrouw de Bijbel te lezen in de huiselijke godsdienstoefening. Waarom laat u een televisie uitzending toe om die huiselijke godsdienstoefening te onderbreken? Waarom zijn er die niet volharden in het lezen van de Schrift op geregelde tijden? Wie 'te hooi en te gras' toepast op het lezen van de Schrift, zal ervaren dat langzamerhand de Bijbel een gesloten boek wordt. De ongeregeldeheid maakt elke volharding onmogelijk. Waarom neemt u er geen tijd voor om zelf, persoonlijk het Woord van God te lezen, en te bestuderen? Persoonlijke omgang met Gods Woord is toch zo nodig. Het is toch het Boek van God? Het is toch het onderwijs van profeten en apostelen? Het spreekt ons toch over de Heer Jezus, onze Heiland?

Zijn er dan leden van Gods gemeente die gerust de Bijbel een hele maand dicht kunnen laten, en dan nog niet gemerkt hebben hoe ongezond hun geloofsleven is geworden? Ik vrees voor zulke kerk-leden. Ze hebben weinig of niets van de Pinkstergeest, en het wordt hoog tijd dat zij zich bekeren. Er moet iets in hun hart komen van het: wij willen ook zo wezen als die eerste Pinkstergemeente wier leden in gezond geloof bleven volharden bij het onderwijs der apostelen. Zulke leden van de volhardende soort hebben we hard nodig!

J. VanHarmelen

Was Paulus anti-feminist?

door K. Runia,
overgenomen uit *Credo*,
februari 1979

Paulus heeft over het algemeen bij de feministen van vandaag een slechte naam. Meestal stelt men hem tegenover Jezus. Jezus had een open en niet-discriminerende omgang met vrouwen...Er zijn nogal wat passages in zijn brieven waar hij over de plaats van de vrouw in het gezin en in de gemeente spreekt, en bijna al deze plaatsen geven (althans op het eerste oog) sterk de indruk dat hij de vrouw maar een ondergeschikte plaats geeft.

Teksten over de vrouw

Het is onmogelijk al die teksten hier uitvoerig te citeren. U moet uw bijbel er maar eens bijnemen en ze in hun geheel doorlezen. Allereerst is er het zevende hoofdstuk van 1 Corinthiers over het huwelijk. Het schijnt er niet al te best af te komen. Het is goed voor een mens om niet aan een vrouw verbonden te zijn, zo begint het in vers 1. Maar met het oog op gevallen van hoererij is het toch wel goed dat ieder zijn eigen vrouw of man heeft (vs 2.) Het is beter te trouwen dan van begeerte te branden (vs 9), enz.

In 1 Cor. 11:2-16 houdt Paulus een heel betoog over de hoofdtool van de vrouw. Nadrukkelijk zegt hij dat de man het hoofd is van de vrouw. Verder: de man is het beeld en de heerlijkheid Gods, maar de vrouw is de heerlijkheid van de man.

In 1 Cor. 14:34-36 zegt hij nadrukkelijk dat vrouwen in de gemeenten moeten zwijgen. Ze moeten ondergeschikt blijven, zoals ook de wet zegt. Ze moeten thuis hun mannen vragen, want het staat lelijk voor een vrouw te spreken in de gemeente.

In Ef.5:22-33 wordt weer gezegd dat de man het hoofd is van de vrouw en dat ze onderdanig aan haar man moet zijn in alles.

Tenslotte wordt in 1 Tim. 2:9-15 nog eens weer gezegd dat een vrouw zich rustig, in alle onderdanigheid, moet laten onderrichten. Een vrouw mag geen onderricht geven of gezag over de man hebben. Ze moet zich rustig houden.

Deze uitspraken laten niets aan duidelijkheid te wensen over. De positie die Paulus aan de vrouw toekent is duidelijk één van onderdanigheid aan de man. In de vergadering van de gemeente moet ze haar mond houden.

Een tweede lijn

Toch is de zaak niet zo

simpel als ze eerst lijkt. Er is nl. ook nog een tweede lijn bij Paulus. Hij spreekt niet alleen van onderdanigheid, maar ook van wederkerigheid. In 1 Cor. 11 staat er ineens ook: "En toch, in de Here is evenmin de vrouw zonder man iets, als de man zonder vrouw. Want gelijk de vrouw uit de man is, zo is ook de man door de vrouw; alles is echter uit God" (vvs 11, 12). Paulus weet zelfs van principiële gelijkheid. In Gal. 3:27-28 schrijft hij: "Gij allen die in Christus gedoopt zijt, hebt u met Christus bekleed. Hierbij is geen sprake van Jood of Griek, van slaaf of vrije, van mannelijk en vrouwelijk: gij allen zijt immers een in Christus Jezus".

En in Ef. 5:21 wordt in het vers dat onmiddellijk aan de passage over het huwelijksleven voorafgaat tegen de hele gemeente gezegd: "Wees elken ander onderdanig in de vrede van Christus".

Het is hiermee wel duidelijk dat de gedachtengang van Paulus niet simpel en nog veel minder simplistisch is. Men probeert de knoop wel eens door te hakken door de eerste reeks uitspraken weg te strepen als puur tijdgebonden en te zeggen dat alleen de tweede reeks uitspraken voor vandaag nog geldt. Maar deze oplossing is toch wel een vervolg op pag. 10

PERSOVERZICHT

• Ottawa lijkt in deze dagen opeenouderwets zoekplaatje. Niemand kan er de weg vinden. De regering is nog bezig op gang te komen. John Diefenbaker werd voor de dertiende keer als lid van het Parlement ingezworen.

• De Anglikaanse Kerk zoekt een nieuwe leider. De tegenwoordige aartsbisschop van Canterbury gaat aftreden. En Ds. Kenneth McMillan werd voorzitter van de Presbyterian Church in Canada, na twee en twintig jaar secretaris te zijn geweest van het Canadees Bijbelgenootschap.

• In Quebec City demonstreerden honderd rolstoel-patienten tegen de staking van de verpleegsters aldaar.

• Amerika gaat een nieuwe raket bouwen dat als een mol onder de grond in beweging blijft en nooit in stilstande positie is. Het bouwprogramma gaat zo ongeveer 30 miljoen dollar kosten. Toe maar!

• De kersverse conservatieve regering in Engeland heeft niet stil gezeten. De Minister van Financiën deponeerde een begroting in het parlement. De nieuwe begroting bevatte aanzienlijke kortingen in de inkomstenbelasting.

• De tragedie van de vluchtelingen uit Vietnam gaat maar door ook al schrijven de kranten er niet zoveel meer over. Een armada van kleine bootjes gevuld met vluchtelingen zelde de haven van Hong Kong binnen. In een gesprek met Peter Zwart van de C.R.W.R.C. deelde hij mij mee dat een-en-zestig gemeenten van ons kerkgenootschap toegezegd hebben vluchtelingen te willen ontvangen. (Weer een

primeur voor Calvinist Contact).

• Er zijn gevechten in de straten van de hoofdstad van Nicaragua, de burgeroorlog in dat land is bitter en er vloeit veel bloed.

• Men verwacht dat de D.C.-10 in Europa binnenkort weer mag gaan vliegen. Op het Amerikaanse continent is er voorlopig nog geen sprake van een hernieuwde vliegvergunning. Het vliegtuigverkeer over de Atlantische Oceaan blijkt niet te zeer gestremd te zijn. Er is overigens nogal wat concurrentie onder de vliegtuigmaatschappijen. Er stond een bericht in de krant in Toronto omtrent een enkele reis naar California voor \$89,-. Voor dat geld kon je het niet eens met de fiets doen!

• President Sadat heeft een overgrote meerderheid behaald in verkiezingen in Egypte.

• De Shah van Iran heeft voorlopige huisvestingvergunning gekregen in Mexico, en hij is maar meteen verhuisd.

• In de Golf Van Mexico is een oliewel op hol geslagen. Tot nu toe is er 2 miljoen liter van het zwarte spul de zee ingegaan. Lekker fris!

• Als we vroeger onze spinazie niet lustten zeiden onze ouders "denk eens aan de arme kinderen in India". Die arme kinderen zijn nu druk bezig om atoombommen te maken. Die dingen hebben ze zeker liever dan spinazie.

• Het beste bericht van deze week komt uit Japan waar landbouwdeskundigen er in geslaagd zijn om vierkante watermeloenen te kweken. Dat is nou nog eens vooruitgang zou ik zeggen. In ieder geval beter voor de wereld dan die onderaards kruipende raket.

Carl D. Tuyt

Was Paulus een anti-feminist?

beetje te gemakkelijk. Zeker, zo ben je gauw van de problemen af.

Maar doe je zo recht aan Paulus? Was deze niet een zeer consistent (vrij van innerlijke tegenspraak) denker? Bovendien komen beide lijnen meer dan eens samen voor. Ze horen blijkbaar bij Paulus bij elkaar.

Uiteraard kunnen we in een kort artikel de zaak niet in de breedte behandelen. Het zal bij enkele kanttekeningen moeten blijven.

De culturele situatie van die tijd

We beginnen hiermee omdat we o.i. Paulus alleen kunnen begrijpen, als we voortdurend in het oog houden dat de apostel geschreven heeft tegen de achtergrond van zijn tijd. Juist zijn brieven zijn allemaal gelegenheids-geschriften, waarin hij ingaat op de concrete situatie waarin zijn gemeenten zich bevonden.

Het is een bekend feit dat in de tijd van het Nieuwe Testament het algemeen cultuurpatroon aan de vrouw een zeer ondergeschikte plaats toeweest. Dr. N.J. Hommes vat het zo samen: "De morele verwording van het leven had in de dagen van Jezus en de apostelen ontstellende afmetingen aangenomen. De vrouw was weinig meer dan speelpop en slavin, opgesloten in het vrouwenvertrek, geheel uitgesloten van alle politieke en maatschappelijk leven. Zij was geheel in de macht van ouders, broeders en mannen" (*De vrouw in de kerk*, 1951, 81). Deze woorden slaan op de griekse situatie. In de Romeinse samenleving was het eerder slechter dan beter.

De brieven van Paulus moeten tegen deze achtergrond gelezen worden. Het feit dat bijv. in de brieven aan de gemeente te Corinthe zoveel over de positie van de vrouw geschreven wordt en over seksuele problemen in het algemeen hangt hier ook mee samen. Er was niet voor niets een grieks werkwoord: 'naar Corinthe gaan', wat betekende: de bloemetjes buiten zetten!

De christelijke boodschap dat er in Christus geen mannelijk of vrouwelijk is (Gal. 3:28) betekende een geweldige ommekeer. 'In Christus' zijn man en vrouw gelijk en gelijkwaardig! Maar dit kon weer gemakkelijk leiden tot een doorslaan naar de andere kant. Paulus' brieven geven de indruk dat dit inderdaad gebeurde. Verschillende vrouwen hadden de neiging zich nu in de gemeente te gedragen op een manier die op anderen de indruk maakte van 'onvrouwelijk' te zijn. Ze baden en profeteerden in de samenkomsten blijkbaar met het hoogste woord (1Cor. 14:34,35) en waren er op uit de

mannen een lesje te leren (1Tim. 2:12). M.a.w., er ontstond een vorm van christelijk feminisme.

In deze situatie moest Paulus leiding geven aan de gemeenten. In zijn brieven ging hij daarbij telkens op concrete situaties in. Hij schreef niet een verhandeling over de verhouding man-vrouw of over de plaats van de vrouw in de gemeente, waarbij hij de zaak van alle kanten belichtte, maar hij gaf weinig meer dan concrete vingervijzingen. Uiteraard moeten we die ook vandaag geheel serieus nemen, maar tegelijk ook altijd beseffen dat ze gelezen moeten worden in het kader van die bepaalde tijd en die bepaalde situatie in de christelijke gemeente.

Paulus' visie

Het is m.i. duidelijk dat het fundamentele uitgangspunt van Paulus de principiële gelijkheid van man en vrouw is. Hij maakt dat heel duidelijk in zijn uitspraak in Gal. 3:28. Er zijn geen twee soorten christenen: hogere (nl. de mannen) en lagere (nl. de vrouwen). Allen die in Christus gedoopt zijn hebben zich met Hem bekleed. Er is wat dat betreft geen onderscheid tussen mannelijk en vrouwelijk. Als gedoopte christenen delen ze ook allen in de gaven van de Geest, de zgn. charismata. Ook vrouwen ontvangen de gave van de profetie en bidden in de tegenwoordigheid van anderen (1 Cor. 11:5).

Maar het is evenzeer duidelijk dat Paulus tegelijk aan de vrouw een bepaalde plaats toekent, zowel in het gezin als in de gemeente. In beide gevallen gaat het over de getrouwde vrouw. Volgens Paulus is er in het gezin bepaalde orde: de man is het hoofd en de vrouw is aan hem ondergeschikt en behoort hem onderdanig te zijn. Die lijn trekt hij ook door naar de gemeentesamenkomsten. De vrouw moet zwijgen in de gemeente, want ze moet ondergeschikt blijven (1 Cor. 14:34). Ze moet zich in alle onderdanigheid laten onderrichten en niet onderricht geven en gezag over de man hebben (1 Tim. 2:11,12).

Met deze laatste gedachtingang sluit Paulus zich geheel aan bij het culturele kader van

zijn tijd. Hij heeft dat blijkbaar zeer opzettelijk gedaan. Zoals trouwens ook in andere dingen, bijv. de slavernij. Hij keurt het nergens goed, maar hij keurt het ook nergens af. Hij accepteert het als feitelijkheid en roept de gelovigen op om zich in die feitelijkheid als gelovigen te gedragen. Wel is er de principiële doorbraak van het Christus gelijk zijn (en dat geldt naar alle kanten: de Jood staat 'in Christus' niet hoger dan de Griek, de vrije niet dan de slaaf, de man niet dan de vrouw), maar de apostel doet geen enkele poging om op revolutionaire wijze de maatschappelijke en culturele patronen te doorbreken. Evenmin als Jezus dit ooit gedaan heeft.

Cultureel verschijnsel?

Betekent dit dat het hoofd-zijn van de man en de onderdanigheid van de vrouw bij Paulus dus alleen maar een cultureel verschijnsel is en dat wij dit alles wel naast ons neer kunnen leggen, omdat het niet meer in onze culturele situatie past? Zo'n conclusie zou beslist te simpel zijn. Het ligt toch echt wel wat ingewikkelder.

Als we op de argumentatie letten (Paulus legt nooit zo maar wat bevelen op, maar voegt er altijd een reden bij — hij gaat met zijn gemeentelieden om als volwassen men-

sen!), dan blijkt dat hij in verschillende passages verschillende soorten van argumenten gebruikt. Als ik het goed zie, zijn er eigenlijk twee soorten argumenten.

Theologische argumenten

In 1 Cor. 11:7-9 beroept hij zich met name op het scheppingsverhaal. De man is het beeld en de heerlijkheid van God, de vrouw is de heerlijkheid van de man. Al eerder, in vers 3, heeft hij er op gewezen dat er een bepaalde orde is: God is het hoofd van Christus, Christus is het hoofd van de man, de man is het hoofd van de vrouw. Op God na is dus niemand autonoom, ook de man niet, zelfs Christus niet!

In Ef. 5:23 vinden we de gedachte van de man als het hoofd van de vrouw weer terug. Maar nu staat het in een ietwat andere context. Het funktioneert nu in een parallel tussen Christus als hoofd van de gemeente en de man als hoofd van de vrouw. De man-vrouw verhouding is hier beeld van de verhouding Christus-gemeente. Maar in feite is het natuurlijk dezelfde orde als in 1 Cor. 11:3.

In 1 Tim. 2:13,14 doet Paulus weer een beroep op het scheppingsverhaal (Adam is eerst geschapen), maar voegt er nu een verwijzing naar het verhaal van de zondeval aan

toe (Eva heeft zich eerst laten verleiden).

Culturele argumenten

Paulus laat het echter niet bij de theologische argumenten (beroep op de schepping en op de verhouding tot Christus), maar voegt er ook culturele argumenten aan toe. In 1 Cor. 11:6-15 lezen we o.a.: het is een 'schande'... En in 1 Cor. 14:35 — het staat lelijk...

Het 'gewicht' van deze argumenten

Het lijkt me toe dat de theologische argumenten het diepste motief van de apostel aangeven. Volgens hem heeft God in het scheppingsverhaal over het huwelijk een bepaalde orde binnen het huwelijk aangegeven: de man is het hoofd van de vrouw en de vrouw staat in deze 'orde' onder de man, zij is 'ondergeschikt' aan hem. In de herschepping is deze orde niet teniet gedaan. Wel zijn ze in hun relatie tot Christus volkomen gelijk en gelijkwaardig (Gal. 3:28; vgl. ook het "mede-erfgenamen van de genade des levens" in 1 Petr. 3:7). Maar de orde in het huwelijk wordt er niet mee opgeheven. Ik geloof dan ook dat we moeten stellen dat dit het blijvende element is in de visie van de apostel.

(vervolg: volgende week)



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Bestel het voor uw vrienden.

de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

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"Toch hebben ze er een toneel," bedenkt Mien, "en als er een toneel is, zijn er ook toneelspelers."

"Ja, dat is wel goed, als het bij toneelspelen blijft of bij een klucht; maar dat Duitse hoempa-orkest in de schuur en dan dat dansen in die schuur bij het cafe -"

Ze lopen het donkere erf van de bakkerij op. Het was een mooie avond, maar altijd weer is er de schaduwzijde van de barre Heide, die telkens weer opduikt en onuitroefbaar schijnt te zijn. Wat is er veel werk te doen ...

Tivoli is wekenlang het middelpunt van gesprek; IJmuiden kerkt er en de Heide kerkt er; al spoedig blijkt dat men moet gaan organiseren. De Hervormden en de Gereformeerden gaan naar het "Gebouw voor Christelijke Belangen" voor zover het de kerkgangers van IJmuiden betreft; de Hervormden en Gereformeerden van de Heide vinden elkaar in Tivoli. Zo is dat ook weer voor een tijd geregeld.

Het is heel jammer, dat langzamerhand IJmuiden moeilijk kan verdragen, dat ze eigenlijk samen met de Heide het kerkelijk leven beleven; men wil ook hierin apart en er komen plannen een eigen kerkgebouw te stichten, zodat IJmuiden een kerkgebouw heeft voor de Gereformeerden, de Hervormden het gebouw voor christelijke belangen blijft gebruiken en de Heide doet het wel met hun Tivoli.

"Het is vanzelfsprekend," zegt de meester, "dat heeft ieder allang kunnen zien: het groeit hier zo snel, dat er aparte plaatsen komen: IJmuiden, de Heide, Velsen, Wijkerroog, Wijk aan Zee; maar IJmuiden moet zich niet zo inspannen om zelf de macht in handen te krijgen en de Heide te liquideren, ieder op eigen terrein zelfstandig en erkend, dat is de weg."

Er komen moeilijkheden. IJmuiden zegt: "Die Heide houdt onze ontwikkelings gang tegen: we moeten uitbreiden en kunnen een kant op: naar de richting Heide. Ruim die rommel op, dan kunnen we de stad IJmuiden bouwen." IJmuiden noemt de Heide armlastig, het zal een blok aan hun been blijven.

"Ze hebben gelijk," zegt de meester met een van zijn meesmuilende lachjes "Wij zijn tobbers en armlastig, het pleit niet voor IJmuiden, waar het geld in goud verandert."

De Heide wordt echter zo bedreigd, dat men een rapport aanvraagt bij de Overheid en dit rapport bezegelt de toekomst van de Heide: deze plaats heeft bestaansrecht en zal niet worden opgeheven. Integendeel: IJmuiden en de Heide zullen zelfstandige plaatsen zijn en blijven.

Er gromt hier en daar haat tegen de meester, zijn onverstaanbaarheid en ongekende, onweerstaanbare dwingende macht zonder enig machtsvertoon irriteert enkele oude vechtersbazen. Ze zinnen al jaren op wraak, op een wegruimen van de meester, maar hoe?

De meester moet weg; hij heeft hen altijd verweten dat ze hun geld opmaken in de kroeg, hij heeft hen zorgeloosheid verweten ten opzichte van hun gezin, hij zegt, dat ze niet mogen vloeken, dat ze niet de baas mogen bestellen, dat ... kortom: de meester is een lastpost en die moet eens grondig worden opgeruimd, dan ken het humeur van de zware jongens ook weer opgeruimd worden.

Nu Tivoli bestaat, zien ze plots een kans schoon: de meester wandelt altijd heen en terug, hun plan is na veel wikken en wegen gemaakt. Die ene keer,

dat de meester alleen gaat, zal het gebeuren. Wanneer gaat de meester alleen? De juffrouw kan niet altijd mee, ze heeft immers veel met ziekte te kampen. De vijand ligt geduldig op de loer: hun kans zal komen. Die zedepreker hoort hier niet.

Die dag komt op een donkere Zondagmiddag met buitengewoon slecht weer. De meester is gesignaleerd op de wandeling naar Tivoli; de kerk begint om vijf uur, tegen half zeven gaat de man weer terug over de IJmuidenstraatweg. De mannen dreigen in hun jenever te stikken van pret als het plan in de kroeg wordt vast gesteld: het is zo simpel als wat en de meester zal geen vermoeden hebben dat hij die avond voor het laatst in Tivoli is geweest en zijn dood vindt in het koude water van het kanaal.

"Arijs," besluiten ze - gedempt, "koppen dicht en nou nog een borrel om de goeie afloop te vieren."

De meester vermoedt niets; hij heeft de dienst geleid, het gezang klinkt hem nog in de oren. In de consistoriekamer spreekt hij even na, maakt plannen en afspraken, dan keert hij naar huis terug. Het is een uitzondering dat hij alleen is maar het hindert hem niet; hij heeft veel te denken en maakt tijdens elke wandeling nieuwe plannen voor de komende dagen.

Plots duiken aan de overkant twee mannen op, tikken aan hun pet.

"G'n avond meester!" hoort hij hun stemmen, "zo alleen?"

"Goedenavond mannen, ja ik ben op weg naar huis."

"Meester, dat is geen doen in dit hondeweer, we hebbe een wagen 't is wel een platte kar, maar u ken meerlje tot de stationshalte en daar woont u vlakbij, stap maar op!"

"Wel, dat is een verrassing," de meester klimt op de wagen, zet zich op een stapel zakken; hij is geen weelde gewend. Hij is gekomen bovenop een diligence en nu rijdt hij op een platte kar - er is wel afwisseling.

Langzaam en voorzichtig komt de wagen wat op gang, daar is de kanaaldijk met het donkere klotsende water vlak naast hen. De meester ziet ineens opmerkzaam op, als de man die het paard ment, de bok afspringt en aan de kant van de weg gaat staan, de ander staat naast hem.

"Wat doen jullie?" vraagt de meester, "kan het paard de weg alleen wel vinden of zal ik de leidsels maar nemen?"

De wagen hobbelt rustig verder, de meester begrijpt er niets van, het lijkt hem het beste de leidsels in handen te nemen. De mannen staat te kijken dat de meester dit doet, het paard loopt even door, staat weer stil, wil niet verder. Dan klimt de meester van de wagen, loopt het stuk kanaaldijk terug naar de twee mannen, die als aan de grond genageld staan.

"Nu, wat is er aan de hand?" vraagt de meester.

"De duivel!" schreeuwt de ene man, weghollend, "de duivel zelf het 'm geholpe!" Hij rent de duisternis in, struikelend over zijn eigen benen.

De meester grijpt de nog bewegingloze man bij de arm. "Kom vriend, verklaar dit spelletje eens, wat waren jullie plannen?"

De man ziet hem met wijd open gespalkte ogen aan, de grove mond valt open "Ik - ik - die kar -"

"Nu?"

"Meester, hoe kan dat nou?" stoot de man uit, "o meester, waarom bin je niet van die kar gedonderd?"

"Ga door!"

"Die kar," stottert de man klapperend, "o meester, u had in dat water, in het knaal motte valle en dood motte gaan - we hadde expres de wielen van de wagen losgemaakt en dan most de wagen de dijk afrolle astie ging rijke en hij ging rijke en d'r gebeurt niks!"

De meester laat de arm van de man los. "Dan had ik de dood kunnen vinden in het kanaal en jullie blij en hard wegllopen," zegt hij met een harde klank in zijn stem.

De man knikt zwaar, zijn adem haat hijgend. "Meester -"

"'t is niet gelukt, hè?" vraagt de meester kalm, "weet je wat jullie zijn vergeten? Je had het kunnen weten: God in de hemel ziet jou en mij; God is gewend Zijn kinderen te bewaren voor duivelse sluipmoorden. Mijn werk is nog niet af - daarom zullen jullie aan mijn leven geen einde kunnen maken."

"De duivel het 't gedaan!"

"Nee," striemt de meester "niet de duivel maar jullie zelf hebben het gedaan - jullie laten je door de duivel gebruiken, sukkel dat jullie zijn! Hoe vaak moet ik het je zeggen? Breek toch met de boosheid!"

Verstomd ziet de man hem aan, dan zegt de meester kalm: "Waar woon je? Ik zal je thuis brengen dan kan je mannen halen voor dat paard en die kar."

"Nee, nee meester, as me vrouw het hoort, ze slaat me tot mosterd, nee, laat me alleen gaan, ik zorg voor dat paard en -"

De meester ziet hem na tot de duisternis over de man valt; dan loopt hij langzaam naar huis. Deze aanslag is niet de eerste keer geweest. Hoe staat het in de Bijbel? "God zal Zijn engelen bevelen, dat zij u beschermen -"

30 Sam Vlessing is een ras-artiest met grote idealen, die het waagt een woning te zoeken in IJmuiden omdat hij van mening is, dat een opkomende stad de kunst en dan speciaal de muziek niet mag vergeten. Het is een kleine pittige figuur met een blijde glans in de milde ogen. Het donkere letwat krullend haar en de verre blik op zijn gezicht als ziet hij in de verte de schoonste dingen, maken hem tot een mens, die een stille vreugde uitstraalt.

Er bestaat een harmonievereniging, in Januarije achttien-honderd-drie -en-negentig reeds opgericht door een paar jongelui met de bedoeling daar een potverteringsclub van te maken, maar Sam Vlessing laat zich comme-il-faut aandienen en gaat met de heren spreken over de mogelijkheid werkelijk muziek te brengen en te concerten in zalen, op straten en pleinen. Voorts wil hij een muziekschool stichten, lessen geven en zangkoren oprichten.

"Toemaar," zeggen de mannen bestuursleden, "nog meer?"

"U hebt uw club de naam Concordia

gegeven," gaat Sam tevreden door, "mijn compliment, mijne heren, mijn compliment! Is er fraaier naam denkbaar? Eendracht - dat is de basis voor gezamenlijk musiceren."

Sam spreekt gemakkelijk en hoffelijk, zijn blijde charme is onweerstaanbaar en zijn wil eveneens, al is die wil ingekapseld in een goede opgewektheid en onverstoortbaarheid. De harmonie-vereniging wordt opgezet in de fanfare en de leden snellen toe, zodat in de volgende zomer kennis kan worden genomen van het feit, dat er een openluchtconcert wordt gegeven op het Willemsplein te IJmuiden.

Dit plein is van een behoorlijke oppervlakte, de openbare school, waarin Frits Vermeulen de Zondagsschool houdt ligt ter linkerzijde en de rechterzijde loopt uit op het sluisplein. Elke keer wordt Frits geconfronteerd met de concurrent van Jelle Nauta; op het plein is namelijk de drukkerij Sinjewel gevestigd; de zaak draagt als opschrift: Handelsdrukkerij en Advertentiebureau. Een drogist heeft op dit plein ook een zaak gevonden die goed loopt: chemicalien, drogerijen en verfwaren, handel in olieën, harpui, teer, pek, cachou, zeegras en houtwol.

Kinderen spelen graag op het Willemsplein met hun priktol, de meisjes in hun donkere jurkjes met lange mouwen en zwarte mutsen op; de jongens zijn gekleed in donkere warmbuizen en een pet op tegen kouvatten.

Sam Vlessing staat als een vleermuis tegen de lessenaar zijn fanfare te dirigeren; het koper schettert over het plein tegen de huizen waar ramen worden opgeschoven; kinderen hollen naar de muziek toe en de jongens die graag knoeien bij de pomp, laten dit ook in de steek. Mannen komen van het sluisplein naar het Willemsplein slenteren, de handen in de zakken en met grote stappen slingeren ze zich naar de muziek, dat door de onverstoortbare Sam Vlessing wordt gegeven.

"Ze hebbe hier iedere keer wat anders," ontdekt Toon de Lijs, waarop z'n makkers opmerken: "Een brokkie muziek mag ik wel hore, 't kost niks en de kindere hebben 't op school en de Zondagschool geleerd."

Na het concert slenteren ze terug naar de Kanaalstraat, komen langs het "Koning Willemshuis." Het is een groot gebouw en de bakermat is te vinden in Amsterdam, waar men een soortgelijk gebouw neerzette voor "De geestelijke en morele verheffing van de Jordaanbewoners". In IJmuiden leek dit ook wel nuttig en men voegde er nog een ideaal bij: "Vriendelijk tehuis voor zeelieden."

Die zeelieden kunnen na de binnenvaart daar logeren; er zijn dertig logeerkamers, hoewel een visser zich te kool in 't schommelen ruim van zijn schip beter in zijn element voelt.

"Binnengaan?" vraagt De Zeeuw aan het groepje slenteraars.

Toon de Lijs knijpt een oog dicht.

Begint u doof te worden?

Wij testen uw gehoor in uw eigen huis als u binnen een straal van 70 mijl van Hamilton woont.

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Notes of Thanks

DEBOER: Wij willen al onze familieleden, vrienden en bureau hartelijk bedanken voor hun blijken van meeleven en giften na het overlijden van mijn lieve man en onze lieve vader en grootvader Melle DeBoer.

DE HAAN: We wish to express our sincere thanks to our children and grandchildren, relatives, and friends, for making our 50th Wedding Anniversary a day we will always remember. Thanks for the cards, flowers and gifts. We thank God for his care and blessings and pray for his guidance in the time to come. Mr. and Mrs. H. De Haan, 227 Mary St., Rockwood, Ont. N0B 2K0

HUBERTS: Wij danken onze kinderen en kleinkinderen voor de mooie dag die ze ons hebben bereid, en verder allen die onze 50 jarige echtvereniging een onvergetelijke dag hebben gemaakt. En onze hartelijke dank voor al de goede wensen, kaarten, bloemen en giften die we mochten ontvangen. Maar bovenal dank aan onze hemelse Vader, uit wiens hand dit alles ons toe kwam. Mr. and Mrs. Huberts, Drayton, Ont.

MIEDEMA: A sincere thank you to all my children, grandchildren (especially my eldest granddaughter), relatives and friends, for making my 80th birthday such a beautiful celebration.

The Lord is good! Praise and thanksgiving go to him from whom all blessings flow.
 Mrs. A. Miedema, Sunset Homes, St. Catharines, Ont.

WOUDA: Our 40th Anniversary turned out to be a happy one. Thanks to our children, grandchildren, relatives, and friends. Thanks to all who came to our open house; for the gifts and many cards we received. And thank you to the ladies of the Women's Guild and Hostess Committee for a job well done. "Praise God from whom all blessings flow."

Louis and Elizabeth Wouda, 14 East 25th St., Hamilton, Ont.

Births

HORNEMAN: John and Rita thank God for his gift to them of a daughter, KAREN JOY, who was born June 6, 1979. A sister for Timmy, Lisa, and Danny. Proud grandparents are Mr. and Mrs. Peter Folkema with their 8th grandchild, and Mr. and Mrs. Martin Horneman with their 9th grandchild.
 R.R. 7, Chatham, Ont. N7M 5J7

KAMPFHOFF: Praise to Yahweh! With thanks to God and much joy we, Corrie and John, wish to announce the birth of our third child, NATHAN JOSHUA, born May 27, 1979. A brother for Eric and Joel.
 21 Kerr St., Chatham, Ont.

Births

KERSTEN: "My God how wonderful thou art thy majesty how bright."

With praise and thanksgiving to our God, the giver of life, we, Dick and Corinne Kersten, announce the birth of our precious daughter, JULIE ANNE, born May 18, 1979. A sister for Derek and Michael. Eighth grandchild of Mrs. T. Kersten of St. Catharines and third grandchild of Mr. and Mrs. J. Jansen Van Doorn of Hamilton.
 65 Ted St., St. Catharines L2N 1E8

NYKAMP: With praise and thanksgiving to God, we, Dick and Grace Nykamp thank God the giver of life, for the birth of our 6th child, a girl, DENISE JOY, a little sister for Grace, Gerald, Richard, Michael and Karen.
 R.R. 2, Hagersville, N0A 1H0

TJEERDSMA: Eelke and Jane Tjeerdsma thank God, the giver of life, for the birth of their third child, JENNIFER ELIZABETH, on June 2, 1979. Sister for Christina and John Peter. Sixth grandchild for Mr. and Mrs. John Tjeerdsma and for Mr. and Mrs. Eppe Van Dam their fifth grandchild.
 R.R. 1, Phelpsston, Ont. L0L 2K0

VANDERVLIT: With happiness and thanks to God, we announce the safe arrival of our daughter, TRACY JANE, born on June 1, 1979. A sister for Heather. Proud parents are Albert and Rita Vandervliet, Vineland Str., Ont. Second grandchild for both Mr. and Mrs. A. Vandervliet, Dunnville and Mr. and Mrs. G. Hengel, Rainham Centre, Ont.

VELDHUIZEN: With thanks to God, we are pleased to announce the birth of our second child, a son, BRYAN, 9 lbs. 10 oz. Born May 30, 1979. A welcome brother for Jon. Second grandchild for Mr. and Mrs. J. Veldhuizen of Wainfleet, and seventh grandchild for Mr. and Mrs. J. Veldstra of Hamilton.
 Proud parents are Art and Marg Veldhuizen of 859 S. Pelham, Welland, Ont. L3C 3C9

Marriages

BOOTSMA-VERDONK: Mr. and Mrs. Harry Bootsma of R.R. 1, Brantford, are happy to announce the forthcoming marriage of their daughter GRACE MARGARETHA to JOHANNES (JOE) VERDONK, son of Mr. and Mrs. Tony Verdonk of Hamilton. The wedding ceremony will take place, D.V., on July 6, 1979 at 7 p.m. in the First Chr. Ref. Church of Brantford. Rev. J. Poelman officiating. Future address: R.R. 7, Brantford, Ont. N3T 5L9

BRANDERHORST-HOVIUS: We hereby like to announce the forthcoming marriage of our children, BEVERLY-ANN BRANDERHORST, daughter of Mr. and Mrs. Bert Branderhorst, to ALBERT HOVIUS, son of Mr. and Mrs. Jake Hovius. The wedding will take place, D.V., on June 23, 1979, at 6:30 p.m. in the Exeter Chr. Ref. Church. Rev. C. Bishop officiating.

BRUINSMA-BRUIINSMA: Mr. and Mrs. George Bruinsma of 135 Cecile Ave., Chatham, Ont. are happy to announce the forthcoming marriage of their daughter MARGARET JOAN to SIEBE SIMEN, son of Mr. and Mrs. Abe Bruinsma of Ailsa Craig, Ont. The Wedding ceremony will take place, D.V., on Saturday August, 4th at 4 p.m. in the First Chr. Ref. Church of Chatham, Ont. Rev. John Tuinstra of Minneapolis, Minnesota officiating.

Marriages

ANNEN-DEHAAN: The children of Mrs. Henny Annen of Aylmer and of Mr. William DeHaan of Kitchener are happy to announce the forthcoming marriage of their mother and of their father. The marriage ceremony will take place, the Lord willing, on July 7, 1979, at 3:00 p.m. in the Chr. Ref. Church, corner South St. — Caverly Rd. Aylmer, Ont. Officiating, Rev. Wm. Renkema of Wyoming, Ont. All friends and relatives are invited to the ceremony and the reception. 94 Caverly Rd. Aylmer, Ont. Future address: 10 Dunsmere Dr., Kitchener, Ont. N2E 2B4

DEVRIES-HEEMSKERK: "Henceforth they go down life's pathway together, may the Father of all mercies, grant them his blessing." Mr. and Mrs. Doeke DeVries of Smithville, Ont., are very pleased to share with their daughter, HILDA SHARON DEVRIES, and PETER HEEMSKERK JR., son of Mr. and Mrs. Peter Heemskerk Sr. of Fenwick Ont., their expression of love in their marriage ceremony on, D.V., Saturday June 30, 1979, at 2:30 o'clock in the Canadian Ref. Church of Lincoln, with Rev. M. Werkman officiating. Future address: R.R. 3, Wellandport, Ont.

LAMMERS-ZWYGERS: Mr. and Mrs. G.J. Lammers of Kitchener, Ont., are happy to announce the marriage of their oldest daughter, JOANNE E. to JIM ZWYGERS, son of Mr. and Mrs. J.H. ZwYGers of Waterloo Ont., the Lord willing, on July 14, 1979, at 3:30 p.m. in the First Chr. Ref. Church of Kitchener, Ont. Rev. P. Van Katwyk of Waterloo officiating. Temporary mailing address: 18 Wilkins Dr., Kitchener Ont. N2E 1L2

LODEWYK-NELSON: Mr. and Mrs. Elise Lodewyk of Red Deer, Alberta, take pleasure in announcing that their daughter, JEAN will be joined in marriage to MR. DONALD EDWARD NELSON, son of Dr. and Mrs. R. Nelson of Barrie, Ontario, D.V., Friday, June 29, 1979 at 4:30 p.m. in the Chr. Ref. Church, Red Deer. Rev. J. Kits officiating.
 Jean and Don will reside at 77-1919 Lakeshore Rd. W. Mississauga, Ont.

ROBERTSON-FAHRENHORST: Mr. and Mrs. K. Robertson of Kenora, Ont. and Mrs. D. Fahrenhorst of Hamilton, Ont., are pleased to announce the marriage of their children JANICE and DICK. The wedding ceremony will take place, the Lord willing, on Saturday, June 23, 1979, at 3 o'clock in the First Baptist Church of Kenora.

SYTSMA-VANMEGGELEN: Mr. and Mrs. M. Sytsma are happy to announce the marriage of their daughter, JOANN to HENRY VANMEGGELEN, the Lord willing, on June 29, 1979 at 8:00 p.m. in the Willowdale Chr. Ref. Church, Ont. Rev. L.M. Tamminga officiating. Future address: 85 Irwin Road, Unit 34, Rexdale, Ont. M9W 5W1

VAN BENTHEM-HERWEYER: Mr. and Mrs. Albert Van Benthem, Ottawa, Ontario, are happy to announce the forthcoming marriage of their daughter, ALIDA JACOBA to HENDRIK PIETER HERWEYER, son of Mr. and Mrs. Pieter Herweyer of Edwards, Ontario. This ceremony will take place, D.V., July 7, 1979 at 3:00 o'clock in the Calvary Chr. Ref. Church, Ottawa, Ontario, Rev. G. Ringnald officiating. Future address: 6149 Brookside Lane, Orleans, Ontario

Anniversaries

1954 1979
 Springdale Aurora

Isaiah 61:10

On July 2nd, we hope to celebrate with our parents,

SIMON and LINDA
 BOOTSMA (nee Tjoelker)

the 25 years of married life God has given them. We pray that the Lord may richly bless them in the years to come.

Clarence & Gonda
 George
 Ron

Open House will be held on July 2nd from 2 p.m. to 5 p.m. at their home address of: 36 Connaught Ave., Aurora.

Best wishes only.

1954 1979
 On Monday July 2, 1979 we hope to celebrate with our parents,

GERALD and SUSAN
 BRUULSEMA (nee Dieleman)

their 25th Wedding Anniversary. We thank the Lord for giving them these happy years together, and we pray that he will continue to care for them in the years to come. With much love:

Ann & George Lunshof
 Jo-Anne
 Betty

Home address: R.R. 1, Lowbanks, Ont. N0A 1K0

Leeuwarden (Fr.) Barrie (Ont.)
 1934 1979

With joy and thanksgiving to God, we hope to celebrate with our parents and grandparents,

OSCAR DUIKER and
 GEESJE DUIKER (nee Busstra)

their 45th Wedding Anniversary on July 4th. We pray that the Lord may continue to bless and guide them, and keep them in his care for each other and for us:

Carla & Everett Boeyenga; Robert, Edward, Raymond, Nancy — Barrie, Ont.

Jack & Barbara Duiker; Suzanne, Richard, Marcel, Peter — Barrie, Ont.

Jane & John Kloosterman; Carolyn, Connie, John — Thornton, Ont.

Jeddy & John Dupain; Evelyn, Linda, Annette, John — Barrie, Ont.

Jerry & Susan Duiker; Jacqueline, John, Ken, Michael, Suzanna, Gerald, Rennie, Ancy — Stratford, Ont.

Hilda & Aarn Kloosterman; David, Paul, Michael — Barrie, Ont.

Rose & Andrew Barr; Danny, Katherine — Windsor, Ont.

Gerard & Ellie Duiker; Henry, Mark — Toronto, Ont.

Ann & John Rupke; Kerry-Ann, Shauna — Toronto, Ont.

Marion & Bill McLean — Orillia, Ont.

Open House will be held on Saturday, July 7, 1979 from 3-5 p.m. at the First Chr. Ref. Church, St. Vincent St., Barrie.

Home address: 134 Duckworth St., Barrie, Ont. L4M 3W1

Haulerwijk Cicero
 Friesland U.S.A.
 1939 1979

With thankfulness to our heavenly Father we are pleased to announce the 40th Wedding Anniversary of our parents and grandparents,

JOHN and ANN MEYER
 (nee Kronemeyer)

on June 30, 1979.

Don & Bonnie Meyer; Elizabeth Ann — Westchester, Illinois

Anniversaries

Ede Conestogo
 Gelderland Ontario
 1939 1979

June 28

Wedding Text
 Psalm 25: 12, 13

With thankfulness in our hearts, we are glad to announce the 40th Wedding Anniversary of our parents,

JAN DERK HAALBOOM and
 MARIANNE HAALBOOM
 (nee Allmaier)

May the Lord continue to guide and sustain them.

Their thankful children and grandchildren are:

Richard & Jean Haalboom; Erijska — Kitchener, Ont.

Barbara & Keith Parkin; Karen, Kathy, Derek — Hamilton, Ont.

Paul & Nancy Haalboom; Adam, Bethany — Hamilton, Ont.

Lorenz & Pauline Haalboom; Ian, Anna Marie — Winnipeg, Man.

Home address: 8 Waterloo St. S., Conestogo, Ont. N0B 1N0

The Lord willing, on July 2, 1979 we hope to celebrate with our parents,

DIRK and GERRITJE
 ROOK (nee Stokebrand)

their 25th Wedding Anniversary. We pray that the Lord will give you rich blessings and many more years together.

Their children:

Harriet
 Bill

Harold
 Gerald

Henry
 Keith

Brian

Home address: R.R. 5 Cobden, Ont. K0J 1K0

With joy and thanksgiving we wish to congratulate our parents and grandparents,

JACOBUS and HENDRICA
 VINK

on the occasion of their 35th Wedding Anniversary on June 22, 1979. We thank God for keeping them healthy and together all these years.

Their thankful children and grandchildren:

Jay & Sal Vink; Erica, Jason — Gallup, New Mexico

Bert & Hendrica Schouten; David, Kevin, Michael — Georgetown, Ont.

Case H. Vink; James, Jesse — Grand Rapids, Michigan

Pete & Kathy Vink; Joel — Toronto, Ont.

Open house will be at their home in Shanty Bay, Ont. on Saturday July 14th, from 3-4:30 p.m.

Home address: P.O. Shanty Bay, Ont. L0L 2L0.

Wagenborgen Ardrossan
 (Gr) Alberta
 1929 1979

With joy and thanksgiving to our Lord, we hope, D.V., to celebrate with our parents and grandparents,

KRIJNE WILDEBOER and
 AAFKE WILDEBOER
 (nee Rotgers)

their 50th Wedding Anniversary on June 27, 1979. It is our hope and prayer that God will continue to bless and keep them in the years to come.

Their children,

Albert Wildeboer — Ardrossan
 Siebe & Frida Wildeboer; Kenneth & Sylvia (fiancee), Grace, Randall, Sylvia, Bradley, Mildred Imma — Sherwood Park, Alta.

Jan & Elizabeth Wildeboer; David, Robert, Brian, Linda-Mae — Ardrossan, Alta.

Otto & Imma Rypstra; Wayne, Rodney, Edward, Ella-Mae — Edmonton, Alta.

Home address: R.R. 2 Ardrossan, Alta. T0B 0E0

Classified Advertising

Anniversaries

With joy and thankfulness to the Lord, we hope to celebrate the 40th Wedding Anniversary of our dear parents and grandparents,

BOB and ANN
VEENSTRA

on June 30, 1979, Edmonton, Alberta, Canada.
With gratitude and love,
John & Betty Veenstra
Clarence & Barbara Veenstra
Rennie & Flora Nouta
Jack & Liz Veenstra
Peter & Edith Boonstra
Errol & Margaret Ramjohn
and thirteen grandchildren.
"All I have needed thy hand hath provided, great is thy faithfulness, Lord, unto me!"

1954 June 25th 1979
With joy and thanksgiving, we hope, the Lord willing, to celebrate the 25th Wedding Anniversary of our parents,

KATHLEEN VERBURG
(nee Wielhouwer) and
HARRY P. VERBURG (SR.)

on June 25th next.
"At that time Jesus answered and said, I thank thee, father" — Math. 11: 25a was the text used when they entered into this holy state of marriage with the late Rev. Henry Venema officiating.
Their grateful children:
Adrian J.E. Verburg & Joan Verburg (nee Veldboom) — London, Ont.
Harry P. Verburg (Jr.) & Betty Verburg (nee Bisschop) — Wingham, Ont.
Lucille E. Verburg — Chatham, Ont. and Jake VanderVies — Sarnia, Ont., engaged to be married on Sept. 29th.

Chatham address: 167 Chippewa Drive, Chatham, Ont. N7M 2B3

Obituaries

On May 23, 1979, the Lord took unto himself our dear sister, sister-in-law and aunt,

HIELKJEN (SHEILA) JANSEN
(nee Brandsma)

Beloved wife of Eibert Jansen — Ottawa, Ont.

Sister of: Nellie & Hendrik VanderMeulen — Ottawa, Ont.

Aunt of: Richard & Yettie Zandbergen — Brinston, Ont.

Kees & Ypie Post — Ottawa, Ont.

John & Hilda DeJong — Winchester Springs, Ont.

Bill & Tina DeJong — Williamsburg, Ont.

Andy & Patsy VanderMeulen — Ottawa, Ont.

Sid VanderMeulen — Ottawa, Ont.

With great joy we sing with Tante Hieke "Heavenly sunshine, heavenly sunshine, Hallelujah, Jesus is mine."

Cottages

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Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en vis gelegenheid. (ideaal voor groeps-kampen). "Little Europe" vindt u 8 mijl ten oosten van Highway 11, aan de Muskoka Rd., No. 4, voorheen VanKughnet Road, ongeveer 7 mijl ten noorden van Gravenhurst en voorbij de Muskoka Airport. Pim. 35 mijl van de Chr. Ref. Church in Orrilla.
Binnenkort hebben wij ook permanente staanplaatsen voor trailers beschikbaar aan het water.

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Two girls attending George Brown College seek apartment in Toronto for school term. Preferably near transit. Please call Velma VanderHorst 1-705-726-1259. 40 Anne St. N., Barrie. Ont. L4N 2B6

Would like working girl to share beautiful 2 bedroom apartment. Available July 1st.
Toronto — 244-2911 (evenings).

Misc.

Guy, 18, with 79 truck leaving for Calgary Alta, possibly farther west, July 20th. Looking for rider to share driving and gas.
Call 416-723-2170 Whitby, Ont., ask for Hank.

TILLSONBURG: for job and business opportunities, look in the Tillsonburg area. A hearty welcome awaits you at the Tillsonburg Christian Reformed Church.
Services: 9:00 a.m. and 2:30 p.m. in the St. Andrews Presbyterian Church, corner Bidwell and Brock. Rev. C. Pool — 519-842-3132.

Personal

Attractive, good-looking, sensitive, self-employed (I am not a prejudiced) widower in early 50s would like to meet same kind of lady, 5 to 10 years younger, without dependants if possible. I like the outdoors; watersports, camping, travelling. I don't like winters up north too much. I do like home life (gezelligheid); fireplace, casual drink, dancing, etc. (no smoking). My preference is a lady with a dark complexion, someone who is not afraid of the sun and nature and who has modern ideas in taking care of herself. Please write and never mind hang-ups in not writing in on ads. I like to meet the right person again and I bet so do you. I live in the Barrie, Ont. area. Please write to Box 4415, Calvinist Contact, 99 Niagara St., St. Catharines, L2R 4L3. A picture is appreciated.

Een man van 76 jaar zoekt een huishoudster van omstreeks 70 jaar. Veel afwisseling door T.V. en muziek. Ik ben genegen om het zware werk te doen. Ik geniet nog van een goede gezondheid. Brieven aan no. 4414 van Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

Chr. woman, divorced, would like to correspond with Chr. gentleman, about 35-45 yrs. old. Dutch or English language. Please reply to: Box #4417, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

Retired widower in good health desires Dutch-speaking housekeeper — companion of Chr. Ref. background. Preferably around 50 years of age with driver's licence, but not necessarily. Please write to: Box #4416, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

For Rent

You want to make a trip to Florida for 1, 2, or 3 months? Mobile home available in Lake Worth, Florida adult park. 5 minute drive to Chr. Ref. Church, 5 minute walk to shopping center.
Contact: Mel ten Hoor, 250 Dufferin Ave., Trenton, Ont. K8V 5E9.

Wanted to Rent

A Christian school teacher and family arriving on August 1st wishes to rent a 2 or 3 bedroom apartment or house in St. Catharines. Please contact Mr. A. Bouma, 905 9th St., Rock Valley, Iowa 51247 or call 934-8270.

Pulpit Supply

ORILLIA: On August 18 & 25 our minister is on vacation. Any minister, visiting in our area and willing to preach for us on one of those Sundays, please contact our clerk, Mr. F. Greidanus, R.R. 3, Orillia, Ont. L3V 6H3. Our services are held at 10 a.m. and 7 p.m. Clerk's phone no. (705) 326-3068.

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Small Chicken Farm

5,250 basic egg laying quota. Excellent 3 storey barn with room for about 20 sows as well. Nice 3 bedroom 1 1/2 storey home. Perfect set-up for young couple to supplement income or a nice place to retire to. Located near Grimsby, Ont., close to everything. Call or write:

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Help Wanted

Effective August 1, 1979, the First Christian Reformed Church, London, will be in need of a part-time Custodian. For this position we prefer a semi-retired couple who may also be capable of doing some light maintenance or repair work. House available near the church. For information call Gerry Buruma, res. 455-0909 or Rev. D.J. Hart, church office, 432-7997 or write First Christian Reformed Church, London, 513 Talbot St., London, Ont. N6A 2S5.

Wanted full-time help on dairy farm near Lacombe, Alta. Needed immediately. Contact: Alex Wildeboer, R.R. 3, Lacombe, Alta. T0C 1S0. Phone: 403-782-2061.

Married man for modern dairy farm starting Sept. 1st. Experience with cows and machinery preferred. Home supplied. For further information phone: 832-6815 or write to Wabybrook Farms, R.R.#1, Deep Creek Rd., Enderby, B.C. V0E 1V0.

Prospect Feedlots Ltd.

in Forest, Ont. needs 2 experienced co-workers. Houses available. Good wages. Close to Chr. Ref. Church and Christian School. Contact: L. Markusse, R.R. #1, Wyoming, Ont. N0N 1T0. Phone: 519-845-3274 or 519-873-5871.

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Wanted: Married man for large dairy farm in Eastern Ontario. House supplied. Mid July.
Write:

Richard Zandbergen
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Phone: 652-4498 or
652-2243

Help needed for household duties. Live in. As soon as possible.
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— must be a registered nurse and speak Dutch and English.

DIRECTOR OF HOUSEKEEPING to supervise and control and co-ordinate all laundry and housekeeping services.
— must be experienced and speak Dutch and English.

DIRECTOR OF FOOD SERVICES to supervise and control services department.
— must be experienced, speak Dutch and English.
— prefer applicant with a food services supervisor certificate or equivalent.

Other positions available in the nursing, housekeeping and food services departments.
— for nursing department, applicants must be R.N.A.'s or equivalent and preferably speak Dutch and English.
— for housekeeping and food services, previous work experience required in housekeeping, laundry and kitchen work.

Applications to be received by June 20, and forwarded to Shalom Manor c/o 9 Park Rd. Grimsby, L3M 2H8.

Classified Advertising

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Teachers Needed

Brantford Christian School

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Principal/Teacher

for the school year 79/80. Duties include teaching grades 7 and 8 (20 students) and time off for administration. If interested contact:

Wm. Slofstra, principal
Tel: 1-519-753-0433
Home: 1-519-753-9557

Cambridge Christian High

requires an

Art Teacher

Must be able to teach graphic arts and drafting. History, English or Phys. Ed. as a minor area.

Write to:

Education Committee
Cambridge Christian High School
R.R. 1 Breslau, Ont. N0B 1M0
School telephone: 519-745-0171

CAMBRIDGE: Cambridge Elementary Christian School requires a teacher in the primary grades for the 1979-80 school year. Forward letter of application along with resume to:

John Tamming, Principal
Cambridge Christian School
191 Meyers Rd., Cambridge, Ont.
N1R 7H3

Victoria: Pacific Secondary School, 1530 Lionel St., Victoria, B.C. V8R 2X8 requires a qualified teacher (grades 8-11) for September, 1979. Applicants should have qualifications in one or more of the following areas: Math, Science. Contact the principal immediately. Write or call collect (604) 592-4112 (school) or (604) 479-1303 (home).

TRENTON: Trenton Christian School will need a teacher for a half-time position in grade 8 for the 1979-80 school year. Please address your applications or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Tel. (613) 392-3600.

Invest your money wisely in churches and schools. The Extension Fund currently has applications for over \$200,000. HELP MEET THIS NEED.

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Hollandse dag

Een Hollandse dag is georganiseerd voor
Woensdag 27 juni

en wordt gehouden in de
Durham Christian Highschool
aan Scugog Rd. in Bowmanville, Ont.

Spreker voor de morgen: de Consul Generaal der Nederlanden. Spreker voor de middag: Ds. A. De Jager van Bowmanville, Muziek en voordrachten.
Aanvang 10 uur in de morgen. Koffie tussen 9.30 en 10 uur.
Lunch verkrijgbaar. Komt allen.

Het Bestuur

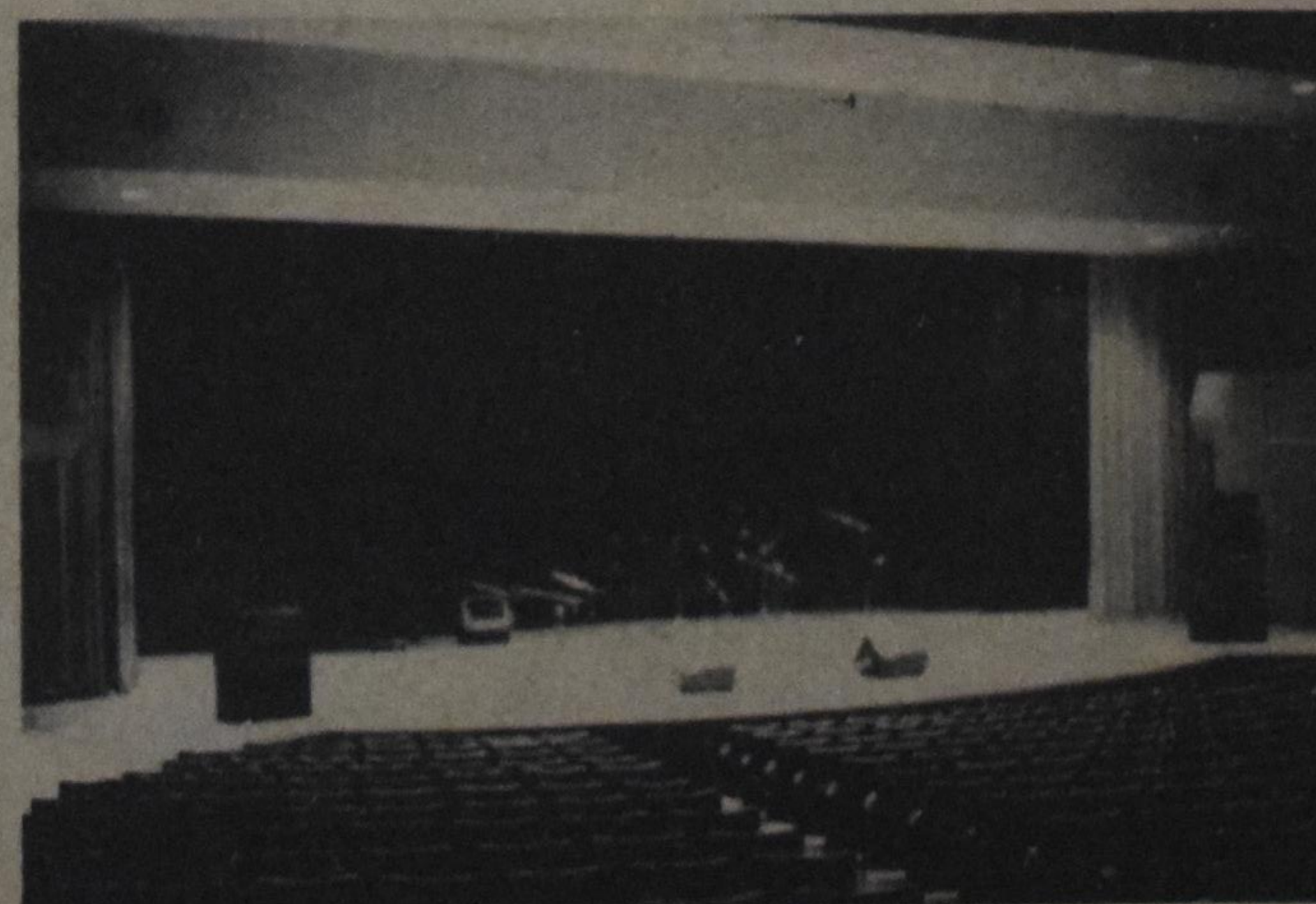
All the world's a stage ...

"And all the men and women merely players."

William S. had something there in *As You Like It*. In a sense, the world is a stage where each person plays the part given him. The question many young people face as they finish high school is "What's my part?"

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Church History

Church history in colour

Eerdman's Handbook to the History of Christianity, ed. by Tim Dowley; published by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1977; hardcover, xxiv plus 656 pages; price: \$22.95. Reviewed by Theodore Plantinga, St. Catharines, Ont.

Some people like to read history in heavy doses; others prefer tiny bites. This handbook, despite its length, is for people who like tiny bites. In other words, it is a book to be digested in small quantities — not a book one would read right through in the period of a few days or a week.

Those who seek perspective on the history of God's people will not find much of it in this volume. First of all, it is a book written by many different contributors. Despite the efforts of the organizing editor, those contributors can hardly be expected to speak with a unified voice. Secondly, the book endeavors to maintain an above-the-battle posture that will not be found offensive by particular denominational groups. Thirdly, the book is fact and event oriented; it spends a good deal of time on personalities and is not at its best in dealing with ideas and institutions.

This volume is a beautiful book — quite literally. It follows the main lines set down by its predecessor, the Handbook to the Bible, also published recently by Eerdmans. The attractive use it makes of illustrations and colored

paper is already worth the price of the book. Simply as an exquisite resource and reference book at a reasonable price, it deserves a place in any Christian family library.

The book comes to us as an "Eerdmans' Handbook," but it is really a British publication. It does devote a fair amount of attention to the United States, but there is relatively little treatment of Canada.

A couple of other factual errors caught my eye. Jimmy Carter, we are told, was elected President "as an active member of a Baptist church in Washington." Some editor should have eliminated the last two words, for Mr. Carter came to the White House as an outsider who had been active in the Baptist churches of his native state of Georgia but had never held office in Washington before.

A comprehensive reference work should be judged not only by what it says but also by what it leaves out. This book says very little about the Reformed reawakening in the Netherlands in the nineteenth century. Abraham Kuyper is not mentioned once — which I find a mystifying omission — and there is nothing about the rise of Christian political aware-

ness in the Netherlands during his time or about the system of Christian education developed there in response to the challenge of Humanism.

Readers may wonder what basic outlook underlies the book. This is not easy to determine, since the authors and editors have struck a neutral, textbookish tone. Nonetheless, a number of passages are revealing. On the key concept of "liberation," we read: "The church today has to face the demands of an age of liberation that its missionary thrust has been largely responsible for ushering in." On the last page of the book we read that this is an "age of freedom" and that "It is quite probable that Christianity will again ... play an important role in bringing humanity to a greater experience of freedom." The very first page of the book is rather optimistic about the state of Christendom in our time: "The Christian community has experienced a growth in maturity which matches its outward expansion in numbers and prestige."

The basis for such optimism is a certain view of the relation between Christianity and Humanism, a view that places the

historical initiative clearly on the Humanist side. Modern culture and modern thought unfolds, leaving Christianity to make whatever adjustments the new circumstances require. The prospect of Christian cultural and intellectual leadership as a response to Christ's kingship is largely absent from the picture.

This outlook is reflected in the capsule summary of the evolution debate, which concludes with the following words: "It is the unfinished task of twentieth century theology to show us more clearly how we can think of God against the background of a scientific view of the world."

My reason for including some critical comments in this review is not to discourage people from looking into this book. On the contrary, I hope that the book will open up church history as an area of interest for many people who are now inclined to stay away from it. My concern is simply that this book, which is definitely a very significant publication, not be given greater credence than it deserves.

We have at present no comprehensive Reformed church history on a layman's level. This handbook, for all its merits, does not fill the gap.

LET'S PLAY CHESS

editor: Pete Layer
THE APRIL LADDER

Contestants	Problems:	#781	#782	#783	#784	Sub.	Prev.	TOTAL
	Points:	3	2	3	2	10	Total	Total
R. Buist	3	—	—	—	—	3	74	77
M. Mellissen (V)	3	0	3	2	8	67	75	
H. Brouwer (I)	3	0	0	2	5	41	46	
J. Wilms (III)	0	2	3	2	7	37	44	
F. Vander Woude (I)	3	2	3	2	10	14	24	
A. J. Klein (I)	3	0	3	2	8	14	22	
H. Douma (II)	0	0	1	0	1	10	11	
K. Amsinga (III)	3	2	3	2	10	(92)	10	

Comments

The first prize winner, #784, was easier to solve than the other two and three-movers. Black moves keep coming up which are over looked by the solvers. I hope that doesn't happen too often in the games you play. You can improve the accuracy of your game by solving the problems as they appear each month in Calvinist Contact.

April Solutions

#781 (L'Hermet) Key: 1. Q-Qb2 tempo Variations: 1.-, K-Q1; 2. QB6 and 3. Q-Q7 mate. 1.-, B-Q1 or K-B1; 2. QXP and 3. Q-B7 mate. 1.-, B-R4, B4, B2; 2. Q-QN2 and 3. Q-N8 or R8 mate. 1.-, P-Q4; 2. Q-R2 and 3. Q-N8 or R8 mate. 1.-, P-N4; 2. Q-R7 and mate next move. Try: 1. Q-KN2?, P-N4; 2. Q-R1, K-Q1 no mate.
#782 (Haring) Key: 1. N-Q8 threat. 2. Q-B5 mate
Tries: 1. N(B6)-K5, K-K3 no mate 1. N-R5 or Q-N6, P-K4 no mate.
#783 (Svoboda) Key: 1. R-N4 threat. 2. N-N3 mate.
Variations: 1.-, B-K4; 2. RXR and 3. N-N7 or N3 mate. 1.-, R-N6; 2. R-B3 and 3. N-N7 or N3 mate. Try: 1. RXR, B-B3 no mate or 1. R/R-B4, R-N5 no mate.
#784 (Franken) Key: 1. Q-B8 threat 2. Q-B2 mate. Try: 1. Q-R6, QXN no mate.

Dutch Solutions

#781: 1. Dc2 tempo
#782: 1. Pd8 dr. 2. Dc5 mat
#783: 1. Tg4 dr. 2. Pg3 mat
#784: 1. Dc8 dr. 2. Dc2 mat

S.P.I.C.E.

Summer Program in
Christian Education
July 2-13

Workshops:

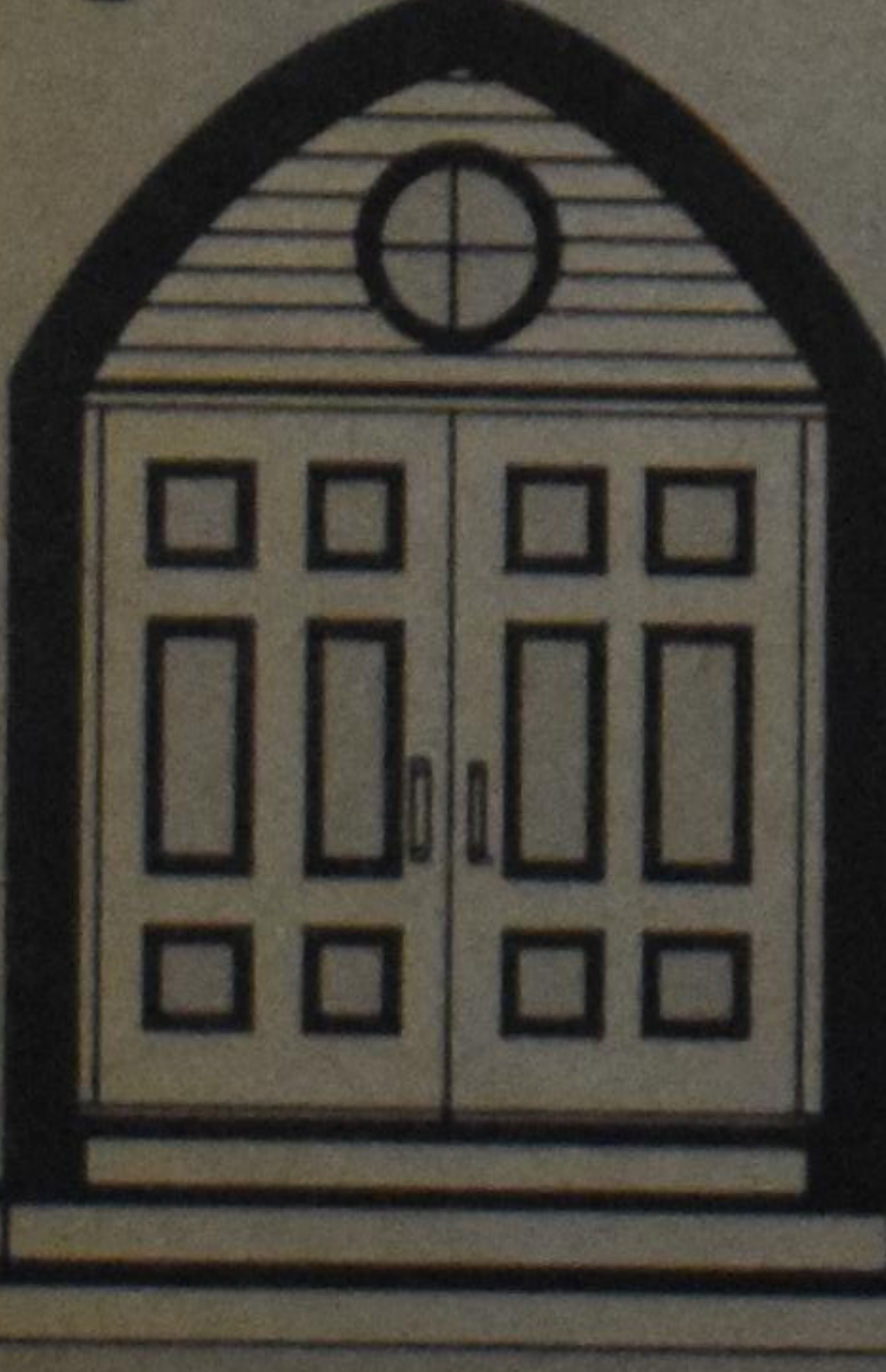
- | | |
|-----------------------|------------------|
| Creative Dramatics | — John Hofland |
| I & II Samuel | — Harry Fernhout |
| Perspectives In Music | — Bert Polman |
| Art in the Classroom | — Dave Alexander |
| Staff-Relationships | — John Struik |
| Elementary Math | — Trudy Baker |
| CSI Science Modules | — Lloyd Burghart |
| Physical Education | — John Byl |

Perspectives in Music is open to organist music committee members as well as teachers. For more information contact: Agnes Struik, Queen St., Morriston, N0B 2C0. Phone: 519-822-4462

CRWRC has contributed \$5,000 for relief in Uganda. The \$5,000 is part of a larger amount being raised by U.S. and Canadian churches to assist the Christian churches of Uganda in providing relief and rehabilitation for returning refugees and for others displaced by the war.

The money will be used for food, blankets, clothing, shelter, drugs and transportation for distribution of these materials. Those who wish to contribute to these Christian brothers and sisters in special need may do so through: CRWRC-Canada P.O. Box 235 Grimsby, Ontario Canada L3M 4G3

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September 24-28
- Mississauga, Ontario
October 1-5
- Denver, Colorado
October 8-12



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Calendar of Events

- June 27 Hollandse dag — in the Durham Chr. Highschool, Bowmanville, at 10 a.m.
- July 2 Fryske Dei — in the Pinehurst Conservation Park, Highway 24A, Paris, Ont. 11 a.m.
- Aug. 3-6 The 1979 AACS Niagara Conference will be held at Niagara Christian College, Fort Erie, focussing on the theme, "Groaning of Creation for Restoration." Lectures, workshops, worship, and fellowship with hundreds of other Christian families. Registration forms available from AACS, 229 College St., Toronto, M5T 1R4 or phone (416) 979-2331.
- Sept 8 Youth Evangelism Services (YES) conference, 9 a.m. to 6 p.m., in the Chr. Ref. Church, 2630 Inlake Court, Mississauga, Ont. Registration forms available from YES 1008 Bathurst, St., Toronto, Ont. M5R 3G7

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
June 29	June 27	June 25 (noon)	June 22 (noon)
July 13	July 11	July 9 (noon)	July 6 (noon)

Books

Religions

Freed from the Watchtower shackles

Visions of Glory by Barbara Grizzuti Harrison; published by Simon and Schuster, New York, 1978; 413 pages. Reviewed by D. Pierik, Burnaby, B.C.

Barbara Grizzuti Harrison became a Jehovah's Witness at age 9 and left the movement at age 21 a disillusioned, bitter, troubled person. The subtitle of her book well describes its contents: "A History and a Memory of Jehovah's Witnesses." The book is an account of her struggle through twelve years within the oppressive Jehovah's Witness empire. It is also a fairly complete description of the history of the movement, of its notorious leaders, its teachings, emphases, and attitudes.

For the writer, the journey seems to have been one of deep gloom, mental and spiritual torment, and of considerable cost to her family relations. It is not easy to distinguish in the book who must be blamed for what. Much of the author's struggle seems to have been the result of her own predisposition to the troubles she actually encountered.

But one thing is clear, the combination of Barbara Grizzuti Harrison and the Jehovah's Witnesses was disastrous. And she makes a good case for concluding that the movement not only attracts a certain type of — often troubled — people, but also does its best to turn them into twice the children of hell it found them. She describes the average Jehovah's Witness as being rather insecure, narrow in outlook, relishing a perverse joy in the forthcoming judgment of the world, sexist, anti-erotic, readily inclined to accept "persecution" as proof of being on the side of God, really not lovingly interested in the true well-being of potential converts.

The author herself did not see the light of God's gracious love — for which in a strange way she seems to hunger throughout the book — until she wrote the final pages of her journal. That means that the book itself is a description of her journey from darkness to light, often raw, sometimes cynical, on the whole not very complimentary of the Church, and at times painfully critical of what I hold to be the orthodox Christian faith.

But that did not make the book less readable to me. I appreciated the author's candor, was often

jolted by her angry judgment of the church, and by her seemingly glib dismissal of some rather fundamental doctrines. Her confession at the end of the book, that while she still has few answers to her numerous questions, the difference now is that she has "faith in the ultimate goodness of God," helps put the book in perspective.

While I read the book and learned of the sick extremes of the movement's theological idiocies and its ugly practices, I was too frequently reminded of things being said and done by, supposedly, evangelical Christians to feel smug about casting stones only at the Jehovah's Witnesses. Their folly can help us see our own errors and prod us to take our faith more seriously.

History

Where Canadians are at in the 70s

The Railroad's Not Enough: Canada Now by Heather Menzies, published by Clarke, Irwin & Co. Ltd., Toronto-Vancouver, 1978; clothbound, 310 pages. Reviewed by Rev. Martin D. Geleynse, Montreal, Quebec.

Heather Menzies is a freelance writer who was born and educated in Quebec, and who also has lived in Alberta and Manitoba. She has worked for the **Edmonton Journal**, the **Winnipeg Tribune** and **Weekend**. She has freelanced for CFRN-TV and has worked for the CBC. Travelling all over Canada from East to West and from North to South, she has been interviewing people of all ages and areas of life. In this book she presents a report of her findings. It is her hope that the book will help Canadians to understand the grass-root-feelings of their fellow-Canadians in other parts of the country. In all her conversations her basic question was: What is happening to Canada today, and where is Canada going?

For those of us who have done our own extensive travelling in Canada or who have tried to read up on Canada and its history, and who have so tried to understand our country in their own way, this book gives little that is new. However, for those who do not know our country the book might be a way to shock them out of their ignorance and complacency. It is good to hear other Canadians talk and to hear them put their feelings into words in sometimes rather earthy language. The writer had done nothing to edit

their statements, and the language is often rather raw and vulgar, but then: this is the way many people do talk.

It is not a happy book. Somehow it left me with a sad feeling. There is so much poverty, indifference, vulgarity and addiction in it and very little spirituality. God is mentioned many times...in swear words. The writer probably was rather shocked about it all herself and wanted to give the picture, as stark and brutal as she found it. One may wonder if many Canadians will want to look at it. Who will want to look at the reality of unemployment, welfare, discrimination and listen to other Canadians talk about their own little aches and pains? It is all so far away but the writer brings it all home to us. That is a painful and very unpleasant experience for which few Canadians will give her thanks.

Yet, one more voice in the wilderness adds to the chorus of those who are calling Canadians to wake up to the reality with which we live. Who knows, maybe someday it will penetrate and people will begin to believe the truth. If only it is not too late then!

Church History

A witness to be remembered

Faith and Victory in Dachau by J. Overduin; published by Paldeia Press, St. Catharines, Ontario, 1978; clothbound, 250 pages; price: \$6.95. Reviewed by Rev. H. Van Andel, Burnaby, B.C.

This is a translation of the book which the Rev. Overduin wrote shortly after the second world war. Undoubtedly many of our older Dutch immigrants have read it in Dutch under the title **Hel en hemel van Dachau**.

We are not amazed that after more than 30 years after its original appearance, an English translation of the book has been published, because the book is not outdated. It is a testimony which still speaks to us, even if times and circumstances have considerably changed.

The book should be read by our new generation for more than one reason. Firstly, it clearly shows the cruel methods practiced in concentration camps by totalitarian states. The German concentration camps in the second world war were exceptionally inhuman. The book describes this in a sober and clear language.

However, the books' purpose is not only to give such a description. In the second place, all

emphasis is laid on the message that God is a hearer of prayers. As a minister of the Arnhem congregation and as a colleague of Rev. Overduin, I vividly remember how one evening a prayer hour was held in the church for Rev. Overduin and for other prisoners of war. At the same time, Rev. Overduin and his fellow prisoners held a prayer session in the concentration camp. The next morning many parcels with food which had been sent by relatives and friends to the prisoners, but which had been held up by a merciless camp commandant, were allowed to be distributed. In his book Overduin rightly calls this a miracle of answered prayer.

And thirdly, this book shows the power of faith. As such, this book bears an evangelistic character. There is a new generation which does not know about war and concentration camps. But who knows what our young folks of today will encounter during their lives? Is it not true that sometimes we have the feeling as if we lived on a volcano? We recommend this book highly.

The translation is an abbreviation of the original Dutch book. Observations which Overduin made concerning post-war situations in Holland, but which are not relevant in our country today, have wisely been omitted.

Business

Who really owns the wild west?

America For Sale by Kenneth C. Crowe; published by Doubleday & Co. Inc., Toronto, Ont., 1978. Reviewed by Jacob Vander Schaaf, Edmonton, Alberta.

The incredible American economic expansion since World War II has caused many people to analyze the American economic influence in countries around the world. In France J.J. Servan Schreier wrote in his book **Le Delfi Americain**: "The Common Market has become a new Far West for American businessmen. Their investments do not so much involve transfer of capital, as an actual seizure of power within the European economy." In Canada, the book **The Political Economy of Dependency** is according to Robert M. Laxer "a cogent analysis of Canadian society in crisis, as a dependency moving toward colonial status in the American Empire."

America For Sale is an analysis in reverse. In detail Mr. Crowe describes the Arab, European,

Canadian, and Japanese takeover of American real estate, business, and banks. The foreign investments in America began to intensify in the seventies, "when the world realized," according to Mr. Crowe, "that the greatest shift of wealth in history had occurred, a tidal wave of OPEC money loomed just beyond the shores of America."

The sudden found wealth by the Arab nations was not accidental. Many American educated Arabs began to understand the intricacies of world finance, and quickly learned from the American money managers how to manipulate their vast resources and the billions of Petro dollars at their disposal.

America For Sale gives the reader glimpses of the several financial high priests, educational American business seminarists on how they control these new found riches. People like Adnan Mohamed Khashoggi from Saudi Arabia, and Kutayba Aighanim from Kuwait have become the Rockefellers and Fords of this new financial age.

There is no doubt that European and Japanese business people have learned quickly from the American challenge and from the economic expansion into Europe and Japan since World War II. As soon as the Japanese, Dutch, Swedish, French, British, Italian and Germans had gathered enough strength and confidence their surge of investments into the U.S. began.

Mr. Crowe's descriptive analysis of the state of world finance seems to be also his norm. The only recommendation **America For Sale** has is that "the U.S. must formulate 'a national policy' which clearly prohibits foreign governments or their agencies from making investments in corporate America."

America For Sale does not make any contribution to the development of a more just, sensible, and more hopeful world economic system, nor does the book make any attempt to help find answers to the question of what the proper role of the multinational corporation ought to be in world commerce.

World business' nearly total allegiance to profits is simply not questioned by Mr. Crowe, while it is the fundamental reason for the ever increasing foreign acquisition of American corporations.

The American ethic that almost all things are for sale is beginning to haunt the U.S.A. The observations made by Thomas Jefferson that "merchants have no country of their own... all they are interested in is the source of their profits," is uncritically accepted by Mr. Crowe in **America For Sale**.

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